A GUIDE TO THE KINGDOM CALENDAR

A Simplified Overview of Prophecy and God's Appointed Seasons



Companion to The Kingdom Calendar

Kevin R. Swift

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A Guide to The Kingdom Calendar: A Simplified Overview of Prophecy and God's Appointed Seasons

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FREE COLOR EDITION: A free full-color edition of The Kingdom Calendar: Divine Dates of End-Time Disaster & Deliverance is available online at kevinswift.org.

Companion to The Kingdom Calendar: Divine Dates of End-Time Disaster & Deliverance.

A Note from the Author

More than three decades ago, I began a journey into biblical prophecy that would profoundly influence my understanding of Scripture.

As the son of a Baptist minister, I grew up with a love for the Bible and an expectation of Christ's return. Yet one particular question continued to capture my curiosity: How did the various prophetic periods of time recorded in Daniel and Revelation relate to one another?

These passages contained remarkably specific periods—days, months, and years—yet their relationship to one another seemed to receive relatively little attention. I wondered whether these seemingly separate timelines might actually describe different portions of one connected sequence of events.

That question led to an intense period of biblical study. I examined the events described by the prophets, compared their accounts, and worked to understand how the various periods might fit together.

The pieces came together quickly. The prophetic periods appeared to form a connected timeline, with the events of Daniel and Revelation fitting into a larger sequence.

At that point, my study was primarily concerned with the prophetic events themselves and the time periods associated with them. The festivals of Israel had not been the foundation of my calculations.

It was only a few years later that I began to recognize the possible significance of the fall festivals in connection with the return of Jesus Christ.

That realization led me back to the timelines I had already developed. What I discovered astonished me.

The prophetic periods I had previously charted appeared to fit between God's appointed festivals—not approximately, but to the very day.

I had not arranged the timelines around the festivals. The calculations had come first. The festival connections emerged afterward.

For me, that discovery opened an entirely new dimension of biblical prophecy. Could the appointed times established in Scripture also provide a framework for understanding the final events surrounding Christ's return?

That question became central to The Kingdom Calendar.

My studies first led to the publication of Insights in Prophecy: Unlock the Ancient Mysteries of Daniel & Revelation, a comprehensive 30-lesson study guide series, followed by The Kingdom Calendar: Divine Dates of End-Time Disaster & Deliverance.

However, I also recognized that biblical prophecy can be difficult to follow. The many timelines, calculations, unfamiliar terms, and differing interpretations can overwhelm readers who simply want to understand what Scripture may be revealing.

That is why I prepared this simplified companion edition.

My purpose is not to reproduce every argument or calculation from my earlier books. Instead, I want to share the central discoveries and explain the proposed prophetic sequence in language that everyday Christians can readily understand.

You do not need a theological education to follow these pages. I simply encourage you to keep your Bible nearby, examine the passages, and consider the connections for yourself.

I do not claim to possess every answer. The interpretations presented here reflect my understanding of Scripture after many years of study. Whether these connections ultimately prove correct will be determined by the unfolding of events.

Above all, I believe biblical prophecy was given for more than satisfying our curiosity about the future. It was given to strengthen faith, encourage watchfulness, and prepare God's people for what may lie ahead.

My hope is that this little book will help you appreciate the remarkable relationship between the prophetic Scriptures and God's appointed times—and perhaps discover connections you have never considered before.

And whatever the future may reveal about these interpretations, my prayer is that this study will draw you closer to Jesus Christ.

For ultimately, the greatest purpose of studying His return is to be ready to meet Him.

Kevin Swift

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CHAPTER 1

Why Study Prophecy

You can believe that Jesus is coming again and still feel lost when you open the books of Daniel and Revelation.

Perhaps you have tried to follow a prophecy chart, only to find that understanding one line requires understanding five others. There are beasts and kingdoms, numbered days and unfamiliar festivals. One teacher places an event in the past; another places the same event in the future. You may finish a study believing the Bible has something important to say, yet wondering whether you will ever understand it for yourself.

If that describes your experience, you have good company. Daniel himself struggled to understand the visions he received. He was the prophet who recorded them, yet he did not possess every answer. In Daniel 12:8, he acknowledged that he had heard but had not understood.

That admission gives us a reasonable place to begin. We can take prophecy seriously while recognizing that understanding takes time. We can ask questions, examine an explanation, and return to the Scriptures when something does not fit.

This book is an invitation to do that with me.

My central proposal is that the time periods in Daniel and Revelation belong together, and that their relationship to the festivals and observances of the Hebrew calendar helps explain the sequence of final events. I call this framework the Kingdom Calendar. In the chapters ahead, I will explain how I arrived at that understanding and why I believe it deserves careful consideration.

You do not need to know the festival names or remember a list of numbers before we begin. First, we need to consider a more personal question: What would understanding prophecy help us do?

A reason to keep reading

Imagine that you are among the first disciples listening to Jesus describe the troubles ahead. He speaks of deception, conflict, persecution, and people whose love will grow cold. These are sobering warnings. Yet He also tells His followers to endure, to watch, and to recognize what is happening (Matthew 24).

His words give them something to remember when the circumstances He describes arrive. Trouble will not mean that He has lost control or forgotten them. A convincing religious claim will not automatically deserve their trust. Faithfulness will matter even when following Him becomes costly.

That is one of prophecy's most practical purposes. It prepares believers to recognize danger and remain faithful through it.

We naturally want to know what will happen to us and to the people we love. Will our families be safe? Will we recognize deception? How will we respond if the things we depend upon become uncertain? A chart cannot remove every fear or answer every personal question. But the Scriptures give us grounds for trusting God when our circumstances become difficult to understand.

Revelation begins by connecting its message with a blessing for those who read, hear, and take it to heart (Revelation 1:3). Taking it to heart asks more of us than curiosity about the future. It asks us to consider how we live, whom we trust, and whether we will obey Christ when other voices become more persuasive.

The conflict beneath the events

The Bible's account of the future grows out of a conflict already present in its opening pages.

In Genesis, the serpent challenges God's word and encourages human beings to distrust the One who gave them life. The question reaches beyond whether a piece of fruit may be eaten. Can God be trusted? Is His instruction good? Will we accept His authority when another voice promises something more attractive?

Those questions have followed humanity ever since. They appear in the decisions of nations, but they also reach into our homes and our private lives. We know something of the temptation to excuse what we want, doubt what God has said, or follow a promise without examining where it leads.

The closing chapters of the biblical story bring this conflict over allegiance and worship into sharp focus. Revelation describes deception that draws people toward powers opposed to God. It also describes people who remain faithful to Jesus and keep God's commandments (Revelation 12:17; 14:12).

This is why knowing the names of future rulers would never be enough. We must know the character and teaching of the Savior we intend to follow. An impressive sign, a popular leader, or a promise of peace cannot take the place of that knowledge.

In my understanding of prophecy, the final crisis will test that allegiance in ways the world has not yet experienced. The purpose of studying it now is to strengthen the faith we will need then.

The question that shapes this book

Daniel and Revelation contain unusually specific measurements of time. We encounter 1,260 days, 1,290 days, and 1,335 days. Daniel also records seventy “sevens” and 2,300 evenings and mornings. These expressions have received different explanations, and we will examine the ones essential to this study in their proper place.

For now, consider the question they raise: Why would these measurements be preserved in Scripture?

I believe they have a purpose in helping God's people understand the events they describe. My approach is to examine them together, looking for the points where their events and counting periods connect. A period in Daniel may become clearer when considered alongside a related passage in Revelation. A festival may help explain the significance of an event placed at the end of a count.

That brings us to a part of the Bible that many Christians know less well: the appointed times given to Israel.

Most Christians already recognize a connection between Passover and the death of Jesus. The New Testament itself invites that connection, referring to Christ as our Passover in 1 Corinthians 5:7. Many also recognize Pentecost as the occasion when the Holy Spirit was poured out upon the believers gathered in Jerusalem (Acts 2).

These connections give us a starting point for asking whether other appointed times also illuminate God's work of redemption.

The Day of Atonement, for example, concerns cleansing and the dealing with sin. The Feast of Tabernacles recalls Israel's wilderness experience, when the people lived in temporary shelters. As we learn what these occasions meant, we can better understand why their themes matter to the prophetic passages we will study.

My proposal goes further than recognizing shared themes. I believe the counting periods and the Hebrew calendar reveal a connected pattern of final events, including judgment and deliverance. Showing how I understand that pattern is the main work of this book.

We will need to move carefully. Purim and the fast of Tisha B'Av also have places in my proposed calendar, but they have different historical origins from the appointed feasts described in Leviticus 23. You will meet each observance when it becomes relevant. There is no need to learn the entire calendar at once.

What I am asking you to examine

An explanation becomes easier to follow when the author makes clear where the biblical text ends and his interpretation begins.

When Daniel records seventy “sevens,” that wording belongs to the passage. My conclusion that these represent 490 actual days in the final period of history is an interpretation I must explain and support. When I connect a prophetic event with a particular festival, the connection likewise needs to be examined rather than simply assumed.

You will encounter conclusions in this book that differ from familiar teachings. I will give you the reasons for them, with the relevant passages, so you can consider the argument for yourself. You do not have to settle every question at the moment it first appears. Some connections will make more sense after we have worked through the larger sequence.

Daniel's experience also reminds us that understanding may unfold. He was instructed to seal the words until the time of the end (Daniel 12:4, 9). I understand that instruction to mean that aspects of his message would become clearer as the period of fulfillment approached. That conviction encourages me to study, while his own unanswered questions remind me to be careful about claiming more than I can establish.

The Kingdom Calendar therefore needs to be understood as a proposed framework whose actual beginning must be established by events. Putting an example on a modern calendar helps illustrate the pattern. The example itself does not prove that fulfillment will occur in those years.

As we proceed, we will consider what I believe begins the counting and why Jerusalem has such an important place in that sequence. The explanation must come before any attempt to apply dates.

Faithfulness in the meantime

While we study, ordinary life continues. Families need our attention. Work needs to be done. Someone nearby may need encouragement or practical help. Belief in the return of Christ gives those responsibilities meaning; it does not make them disposable.

Peter connects the expectation of God's coming judgment with a searching question about the kind of people we ought to be. His answer concerns holy and godly living as we look forward to what God has promised (2 Peter 3:11–13).

That gives us a useful way to examine the effect of our own study. Are we becoming more attentive to Christ's teaching? Are we treating people with greater patience? Are we learning to resist fear and examine persuasive claims? Are we taking obedience seriously when it costs us something?

A person may become skilled at discussing prophecy while remaining careless about these things. The knowledge has then failed to accomplish an essential part of its purpose.

There are difficult events in the passages ahead. We will not avoid them. But we should remember why believers are being prepared to endure: the biblical account moves toward God's victory over evil and the fulfillment of His promises. The suffering it describes does not have the final word.

You may reach the end of this study persuaded by the calendar I present. You may find that some questions require further examination. My hope is that you will understand the reasoning well enough to weigh it thoughtfully, with your Bible open, and that the study will deepen your commitment to the One whose return we await.

We can begin with something familiar. Each year, Christians remember events in the life of Jesus through days set apart on a calendar. Long before those Christian observances, Israel received appointed times that told the story of deliverance, sacrifice, cleansing, and life with God.

To understand the Kingdom Calendar, we first need to become acquainted with those days and the story they tell.

CHAPTER 2

Getting to Know the Appointed Times

If you opened a family calendar without knowing the family, some dates would make little sense. A name circled in April, a gathering in June, and a quiet remembrance in October might look like unrelated appointments. To the people who keep them, however, those days tell a story. They recall a birth, a marriage, a loss, or a deliverance that changed their lives.

Something similar happens when we first encounter Israel's festivals. The names may be unfamiliar, and the instructions can seem distant from ordinary Christian life. We may wonder why a book about the future would spend time on ancient harvests and religious observances.

Yet these days belong to the biblical story we already know. Passover recalls the deliverance from Egypt. The wilderness shelters recall a people learning to depend upon God. The Day of Atonement brings us face to face with sin and the need for cleansing. The calendar gave those realities a recurring place in the life of the nation.

For this study, we need to understand the story before we try to follow its relationship to prophetic time. You do not need to memorize every date. Begin by becoming acquainted with the meaning of each occasion. The names will become familiar as we use them.

Days with a purpose

Leviticus 23 introduces the appointed festivals of the Lord and gives instructions for their observance. These were times set apart for God's people to assemble, remember His works, and respond to His commands. Some involved joyful celebration; another called for solemn self-examination. They brought worship into the rhythm of the year.

The Hebrew word often used in discussing these appointed times is moedim. I will usually use the English expression so that unfamiliar vocabulary does not interrupt our study. What matters at this point is the idea of an appointment: a time given a particular purpose.

God's instructions placed the observances in an order. The annual festival sequence began in the spring, in the month of Nisan. It continued through the grain harvest and reached the autumn observances in the seventh month, Tishri. These months overlap portions of March and April, and September and October, on our familiar calendar.

Those seasonal descriptions reflect the setting of Israel. The dates move from year to year on our calendar, so Passover does not always fall on the same day in April, for example. That

movement will matter when we eventually examine calendar samples. For now, we are learning the order and meaning of the observances, rather than assigning modern dates.

The weekly Sabbath also appears in Leviticus 23. It provides a recurring reminder of rest and God's work of creation. Our immediate focus, however, will be the annual sequence that gives the Kingdom Calendar its festival setting.

Passover and the memory of deliverance

Passover begins with a people in bondage.

The Israelites were slaves in Egypt, unable to secure their own freedom. In the account of Exodus 12, God instructed each household concerning a lamb and its blood, and the people were delivered through a judgment that fell upon Egypt. Their departure became a defining event in Israel's life. Future generations were to remember what God had done and explain its meaning to their children.

This was a memory of rescue that parents could pass to children who had never seen Egypt. They belonged to a people whose freedom began with God's intervention.

For Christians, Passover also opens a familiar door into the New Testament. Paul identifies Christ as our Passover sacrifice in 1 Corinthians 5:7. The Gospel accounts place the death of Jesus in the Passover setting. The connection between the ancient deliverance and the work of Christ therefore arises from Scripture itself.

That connection is important to our study. An observance established long before the earthly ministry of Jesus helped believers understand His sacrifice. Its meaning reached beyond the generation that first kept it.

When I use the Hebrew name Pesach later in this book, I am referring to Passover. Both names identify the same occasion. We will normally use the English name.

Unleavened Bread and Firstfruits

Closely connected with Passover is the seven-day Feast of Unleavened Bread. The instructions required the removal of leaven, or yeast, and the eating of unleavened bread. Exodus connects that bread with Israel's hurried departure from Egypt (Exodus 12:34, 39).

Paul draws a moral application from the festival when he urges believers to put away the old leaven of malice and wickedness and live in sincerity and truth (1 Corinthians 5:6–8).

Deliverance carries implications for the life of the delivered person. Those who belong to Christ are called to leave behind practices that corrupt their life together.

Within the spring festival setting, Leviticus 23 also describes the presentation of the first portion of the harvest. This offering is commonly called Firstfruits. Before the people enjoyed the harvest fully, they acknowledged God through its beginning.

The New Testament uses that harvest language to explain the resurrection. Paul calls the risen Christ the firstfruits of those who have died, and then speaks of those who belong to Him being raised at His coming (1 Corinthians 15:20–23).

The image is simple enough to picture. The first part of a harvest points toward more to follow. Christ's resurrection gives believers hope concerning their own future resurrection.

Already, we can see why these observances deserve attention. Passover helps explain Christ's sacrifice; Firstfruits helps explain the hope that follows His resurrection. The calendar carries meaning that the New Testament develops.

Seven weeks and the fiftieth day

From the offering of the firstfruits, Leviticus 23 instructs the people to count seven complete weeks and then observe the fiftieth day. This is the Feast of Weeks, also known by its Hebrew name, Shavuot. Christians usually recognize it as Pentecost.

Here the calendar requires an actual count. Seven weeks bring us through forty-nine days; the next day is the fiftieth. The instructions connect one observance with another through a measured interval.

That is worth remembering. Counting is already part of the biblical festival calendar before we ever open a prophecy chart.

Acts 2 describes the followers of Jesus gathered when Pentecost arrived. The Holy Spirit was poured out upon them, and people from many nations heard the message in their own languages. Peter explained what was happening by turning to the words of the prophet Joel. The account moves from the gathered believers to the public proclamation of Jesus and the call to repentance.

Once again, an established observance provides the setting for a major event in the work of God. I believe these spring connections give us good reason to examine the autumn

observances with equal care. That does not settle every proposed fulfillment. It gives us a biblical foundation from which to ask the question.

The autumn call to attention

The seventh month begins with a day marked by trumpet blasts, rest, and a sacred assembly (Leviticus 23:23–25). It is commonly called the Feast of Trumpets. Readers may also know the occasion as Rosh Hashanah, the Jewish New Year.

The different ways of describing the year can be confusing at first. We have just said that the festival sequence begins in the spring, yet Rosh Hashanah in the autumn is called New Year. For our purposes, remember that the biblical festival sequence uses numbered months beginning in the spring, while the Jewish New Year is observed at the beginning of the seventh month. We will follow the numbered months when explaining the sequence in Leviticus 23.

Trumpets have several functions in Scripture. They summon people, announce important occasions, and give warning. Their particular meaning depends on the passage in which they appear. We should therefore be attentive to trumpet language without assuming that every biblical trumpet describes the same event.

In the Kingdom Calendar, I connect the autumn trumpet observance with the announcement of the King's rule and the approach of judgment. We will examine the passages supporting that connection when we reach the final sequence. For now, hear the basic summons in the observance: the people are called to stop and give their attention to God.

The Day of Atonement

On the tenth day of the seventh month comes the Day of Atonement, or Yom Kippur. Its solemn character distinguishes it from the joyful gatherings elsewhere in the calendar.

The word atonement may sound technical, but it concerns a need every Christian can recognize. Sin has damaged our relationship with God. How can guilt be dealt with, uncleanness removed, and the people restored before Him?

Leviticus 16 describes the high priest's service on this day, including the sacrifices and cleansing associated with the sanctuary. Leviticus 23 emphasizes the solemn response required of the people. The occasion brought the problem of sin before the nation and called for humility before God.

The book of Hebrews helps Christians consider the sanctuary and its priestly ministry in relation to Jesus. It explains the limitations of repeated animal sacrifices and directs our attention to Christ's effective sacrifice and priestly work (Hebrews 9–10).

This observance has a central place in my understanding of the Kingdom Calendar. I connect the Day of Atonement with the Day of the Lord and a decisive point in the final judgment and deliverance. That connection will require more explanation than a paragraph can provide. We will return to it after examining the events and counting periods that lead there.

For now, remember the meaning at its foundation. The Day of Atonement confronts the problem of sin and our dependence upon God's provision for cleansing. When we later discuss its prophetic significance, that meaning must remain in view.

Tabernacles and life with God

Five days later, on the fifteenth day of the seventh month, the Feast of Tabernacles begins. Its Hebrew name is Sukkot. The temporary shelters associated with the feast are often called booths.

Leviticus 23 explains that the Israelites were to live in booths so that later generations would remember the wilderness experience following their departure from Egypt. It also describes a time of rejoicing associated with the gathering of the produce of the land.

Picture the contrast within that remembrance. A family enjoying the produce of an established home recalls ancestors who lived in temporary shelters. Their settled life does not erase their dependence upon the God who brought them there.

The wilderness had exposed that dependence daily. The people needed food, water, guidance, and protection. Their survival rested upon God's care, even when they struggled to trust Him.

The feast brings those memories into a season of thanksgiving and joy. In my study of final events, its themes of shelter and life with God become especially significant. Revelation's closing vision describes God's dwelling with His people and the removal of death, mourning, and pain (Revelation 21:1–4). We will consider the festival connections alongside the passages that describe the conclusion of the prophetic sequence.

Leviticus also provides for a sacred assembly on the eighth day following the seven-day feast. We can return to those closing details when they become necessary to the explanation. The essential picture for this first reading is a people rejoicing before God while remembering how completely their lives depend upon Him.

Two other observances we will need

Two additional occasions appear in the Kingdom Calendar: Purim and Tisha B'Av. Their origins differ from the annual appointed feasts of Leviticus 23, so we should introduce them separately.

Purim comes from the events recorded in Esther. A plan to destroy the Jewish people is overturned, and the threatened people experience deliverance. Esther 9 establishes a yearly remembrance of their relief from their enemies, with feasting, gifts, and provision for the poor.

You may also encounter Shushan Purim. The name relates to the distinct timing of the events in Susa, also called Shushan, in Esther's account. We will explain the relevant distinction when we reach the proposed beginning of the calendar. For the moment, remember Purim as an observance centered on threatened destruction being turned into deliverance.

Tisha B'Av is a day of mourning on the ninth day of the Hebrew month of Av. It is associated especially with the destruction of the Temples in Jerusalem. Zechariah refers to a fast of the fifth month, though the passages themselves do not spell out the later observance in all its details (Zechariah 7:3–5; 8:19).

These two occasions bring different parts of Israel's experience into our study. Purim recalls rescue from an enemy's decree. Tisha B'Av recalls devastating loss at Jerusalem. Both become relevant when I explain how the prophetic events and counting periods fit together.

What we can carry forward

We have met several names, but there is no need to hold them all in your memory at once. Follow the movement of the story.

A people are delivered from bondage. The beginning of the harvest is presented to God. Weeks are counted toward another appointed gathering. In the autumn, the trumpet calls for attention, the Day of Atonement addresses sin and cleansing, and Tabernacles gathers the people in remembrance and rejoicing.

The New Testament draws upon this world of sacrifice, harvest, priesthood, and appointed gatherings to explain the work of Jesus. These connections make the calendar part of the Christian reader's biblical inheritance, even if its vocabulary is new.

My conviction is that the connection extends into the final events described by Daniel and Revelation. To examine that conviction, we must bring together the meaning of the

observances, the events in the prophetic passages, and the time periods those passages supply. An attractive resemblance alone will not explain the whole calendar. The relationships have to be shown.

We now have enough background to begin that work. In the next chapter, we will turn to Daniel and Revelation and consider why I read their visions together. With the appointed times becoming familiar, we can begin to see how the larger account takes shape.

CHAPTER 3

Reading Daniel and Revelation Together

If you have ever heard two people describe the same event, you know that each account can help you understand the other. One person explains what happened in the room. Another tells you what was taking place outside. A detail that seemed puzzling in the first account becomes clearer when you hear the second.

We still have to listen carefully. We cannot assume that two descriptions concern the same occasion merely because they sound alike. But when the people, actions, and circumstances correspond, we have a reason to consider them together.

That is how I approach the relationship between Daniel and Revelation. I believe their visions describe connected events in the final conflict, with each book contributing details that help explain the other. Jesus' teaching about the end provides another essential part of that account.

This chapter will show you why I read them this way. We will begin with one clear connection made by Jesus Himself, then examine the language and time periods the two books share. By the end, you should be able to see the basis of the approach before we begin arranging the calendar.

The connection Jesus made

When Jesus spoke to His disciples about the troubles ahead, He directed their attention to Daniel.

Matthew 24:15 refers to the abomination that causes desolation, spoken of through the prophet Daniel. The passage then urges the reader to understand and describes a situation calling for an immediate response. Those in Judea are told to flee.

For someone unfamiliar with prophecy, the expression itself may be difficult. An abomination is something profoundly offensive to God; desolation describes devastation or ruin. We will examine the particular act I believe these passages describe when we reach that part of the sequence. Here, notice what Jesus does with Daniel's prophecy: He treats it as something His followers should read and understand because it will matter to their response.

That gives us a reason to bring Jesus' teaching and Daniel's visions into the same study. The connection does not depend upon finding a similar phrase by accident. Jesus identifies Daniel as the source to which the reader should turn.

His wider teaching in Matthew 24 describes deception, persecution, great distress, and the coming of the Son of Man. It requires discernment from His followers. They must distinguish false claims from His true appearing and remain faithful through the trouble He describes.

As we read Daniel and Revelation, we will keep those instructions nearby. Our aim is to understand the events well enough to recognize what obedience to Christ requires.

Daniel sees kingdoms and a coming judgment

Many readers first meet Daniel through the stories of the lions' den or the fiery furnace. The later chapters may feel like entering a different book. Instead of familiar stories, we encounter visions of beasts, horns, heavenly proceedings, and periods of time.

Daniel 7 gives us a useful place to begin. Four great beasts rise from the sea. Daniel is disturbed by what he sees, and an explanation follows. The beasts represent kings or kingdoms; the fourth beast receives particular attention (Daniel 7:17, 23).

This explanation teaches us how to handle the imagery. The beasts are symbolic, but the rule they portray has consequences for real people. The vision describes a power that speaks against the Most High, oppresses His holy people, and seeks to change times and law. The people are given into its hand for a stated period (Daniel 7:25).

The account also includes a heavenly court. Judgment is rendered, the oppressive power loses its dominion, and the kingdom is given to the people of the Most High. The Son of Man receives a dominion that will not pass away (Daniel 7:9–14, 26–27).

Before we debate the identity of every beast, we can recognize the movement of the vision. Earthly power becomes hostile to God and His people. That hostility is permitted for a time. Heaven judges, and the lasting kingdom belongs to God.

The suffering is real within that account, but the power inflicting it does not possess the final authority.

John describes a related conflict

Now turn to Revelation 13. John sees a beast rising from the sea. Its appearance includes features of a leopard, a bear, and a lion—the animals that appear separately in Daniel 7. It also has ten horns, recalling the fourth beast in Daniel's vision (Revelation 13:1–2).

The correspondence extends beyond appearance. John's beast speaks blasphemies, exercises authority for forty-two months, and makes war against the saints (Revelation 13:5–7). Daniel likewise describes arrogant speech, hostility toward God, oppression of His people, and a measured period of authority.

These shared features are a substantial reason for reading the passages together. Revelation takes up imagery and concerns already present in Daniel, then adds its own details about worship, deception, and the exercise of power.

In my understanding, these accounts bring different parts of the final opposition to God into view. Daniel helps establish the framework of kingdoms, persecution, and heavenly judgment. Revelation develops the account of how the world is drawn into allegiance to the power opposing God and how the faithful are called to endure.

We will eventually examine the identities I associate with these powers. For now, the relationship between the texts needs to be clear. We are comparing their descriptions before trying to apply them to nations or religious institutions.

A repeated measurement of time

The time periods strengthen the connection.

Daniel 7:25 describes the period of oppression with the expression “a time, times and half a time.” A closely related expression occurs in Daniel 12:7. Revelation 12:14 uses the same form of measurement in describing the woman's protection from the serpent.

Elsewhere, Revelation supplies periods in more familiar units. The woman is cared for for 1,260 days in Revelation 12:6. The two witnesses prophesy for 1,260 days in Revelation 11:3. The holy city is trampled for forty-two months in Revelation 11:2, and the beast exercises authority for forty-two months in Revelation 13:5.

Here is the comparison in its simplest form. If a “time” represents one year, then one time, two times, and half a time total three and a half years. Using a thirty-day month, forty-two months

total 1,260 days. Using twelve such months per year, three and a half years also total 1,260 days.

This is the basis on which I relate these expressions. The thirty-day month is part of that prophetic reckoning; it does not mean that every month in the actual Hebrew calendar has thirty days. We must keep the measured periods distinct from the changing lengths of calendar months when we later illustrate them with dates.

Revelation 12 provides an especially helpful comparison because the two expressions occur within the account of the same woman. Verse 6 describes her care for 1,260 days, while verse 14 describes her care for a time, times, and half a time. Reading the chapter as a whole gives us a reason to relate the expressions beyond arithmetic alone.

However, equal lengths do not by themselves establish identical starting and ending points. Two events can last the same number of days while beginning at different moments. To place a period on the Kingdom Calendar, we must also examine what starts it, what ends it, and how the associated events connect.

That distinction will become important. The repeated duration draws our attention to a relationship. The surrounding passages help us investigate the relationship's precise nature.

The people within the counting periods

It is easy to let the numbers become the whole subject. But look again at the passages in which they occur.

The holy city is being trampled. Witnesses are delivering their message. A woman is receiving protection. A hostile power is exercising authority against the faithful. Each measurement belongs to an account of what is happening to people and what God is doing during that time.

Revelation 11, for example, gives the two witnesses a ministry lasting 1,260 days. It then describes their death, the public exposure of their bodies for three and a half days, and their restoration to life (Revelation 11:3, 7–12).

The sequence matters. Their ministry has a stated duration, their death comes after they finish their testimony, and the brief period following their death is measured separately. We should preserve those distinctions before connecting the account with another passage.

In the Kingdom Calendar, I relate these witnesses and their death to the final portion of Daniel's seventy “sevens.” That is a further step in the interpretation, one that needs its own

explanation. At this stage, you only need to recognize why the witnesses must have a place in the larger account. Their ministry and the events that follow it come with explicit measurements we cannot simply leave out.

My aim is to account for all the principal periods, including the ones that do not fit easily into a familiar explanation.

Why the visions need not describe one long sequence

Another question arises as soon as we begin comparing these accounts: If an event appears later in the book, must it happen later in time?

Sometimes the writing clearly moves forward. Revelation 11, as we have just seen, describes events occurring after the witnesses complete their testimony. Elsewhere, a new vision can return to earlier events and supply another perspective.

Revelation 12 offers a clear reason to watch for this. Its account includes the birth of the child who will rule the nations and the child's being caught up to God. The chapter then develops the conflict involving the dragon and the woman. Its placement after chapter 11 does not require us to place that birth after all the events described there.

The reader must therefore follow the content of a vision as well as its chapter number. Who is being described? Does the passage tell us that something happens before or after another event? Is the scene on earth or in heaven? Does a new vision supply background to a conflict already introduced?

Daniel also presents more than one vision involving kingdoms and divine rule. In my approach, those visions contribute to a combined account rather than each requiring an entirely separate chain of unrelated events.

This gives us a way to consider overlapping periods without treating the text carelessly. An overlap needs support from the events, descriptions, or timing supplied by the passages. We cannot create it simply because it makes our chart more convenient.

What I mean by the Collective Futurist View

In my longer study, I call this approach the Collective Futurist View. The name can be explained in ordinary language.

“Collective” means that I bring the relevant visions and time periods together. I read Daniel alongside Revelation and Christ's teaching about the end, seeking a connected account in which the principal counting periods have their places.

“Futurist” means that I understand the central fulfillment of the prophetic sequence examined here to lie in the final events leading to God's decisive intervention. That includes my reading of Daniel's seventy “sevens” as 490 actual days within the closing period, rather than 490 years leading through earlier history.

I also understand the 2,300 evenings and mornings of Daniel 8:14 as 1,150 days, counting two daily offerings per day. Both that conclusion and my understanding of the seventy “sevens” differ from other readings. We will examine the reasons in the next chapter, where the counting periods can receive the attention they require.

You do not need to adopt the label to follow the study. Remember its purpose: to describe an approach that places the visions together and understands their time measurements as actual, connected periods associated with the end.

Daniel's concern with the time of the end is central to that approach. Daniel 8:17, 19 directs attention toward the time of the end and an appointed end. Daniel 12 brings us to great distress, deliverance, resurrection, and the closing measurements of the book. I read the earlier visions in light of that culmination.

The proposed connections must still be demonstrated. Saying that passages concern the end does not automatically show where every event belongs. It tells us where I believe we should look for their combined fulfillment.

An account we can begin to follow

We now have several connections to carry into the calendar study.

Jesus explicitly directs His followers to Daniel. Revelation takes up Daniel's beast imagery and describes related opposition to God and His people. The books share a distinctive expression of time, while Revelation also supplies periods in months and days. Within those periods, the passages describe recognizable activities and turning points that can be compared.

Those observations provide the foundation for my approach. The task ahead is to show how the details fit: what begins each count, what happens along the way, and what event brings it to its end. Then we can examine why I connect those points with the observances introduced in Chapter 2.

The result should be an account you can follow with your Bible open. You should be able to locate a passage, identify the event or measurement it supplies, and understand the reason for its place on the proposed calendar.

We will begin that work with the numbers themselves. The next chapter will take the principal counting periods one at a time, including the two interpretations that raise some of the most important questions: the 490 days and the 1,150 days.

CHAPTER 4

Understanding the Prophetic Counting Periods

A number can seem complicated when we do not know what it measures. Tell someone to count 490 days, and the instruction immediately raises questions. From what beginning? Toward what event? Why that particular length of time?

The difficulty in a prophecy chart usually begins with those questions. The arithmetic may be straightforward, while the events at either end of the line need explanation.

In the previous chapter, we saw why I bring Daniel and Revelation together. We also encountered their repeated measurements of time. Now we can examine the principal periods individually, starting with the way each is expressed in Scripture and then considering how I understand it.

There are five main lengths to keep in view in the Kingdom Calendar: 490 days, 1,150 days, 1,260 days, 1,290 days, and 1,335 days. A shorter period of three and a half days also becomes important near the conclusion. We will not try to place every event in this chapter. Our first task is to understand what these numbers represent and why I use them.

The principle behind the count

My starting point is to read a stated number of days as actual days unless the passage gives a strong reason to do otherwise. A vision may use a beast to represent a kingdom while still supplying a definite period for that kingdom's activity. Symbolic imagery does not automatically require every measurement within the vision to become symbolic as well.

That principle needs to be applied carefully. Daniel 9 does not simply say “490 days,” and Daniel 8 does not simply say “1,150 days.” Those are the lengths I derive from expressions used in the passages. Readers deserve to see the steps rather than find the conclusions inserted into a quotation as though no interpretation were involved.

We will therefore ask two questions about each period. What expression does the passage give us? How do I arrive at the number of days shown on the Kingdom Calendar?

Later, we will add another question: Which events establish its place within the larger sequence?

Seventy groups of seven

Daniel 9 begins with a man reading Scripture and praying over the condition of his people. Jerusalem has suffered devastation. Daniel confesses the sins of Israel and appeals to God's mercy concerning the city and sanctuary.

The setting matters because the answer he receives concerns those same subjects. Gabriel directs his attention to a period decreed for his people and his holy city (Daniel 9:24). The prophecy addresses Israel and Jerusalem, and it announces purposes that reach far beyond the repair of buildings.

The period is expressed as seventy “sevens,” also translated seventy “weeks.” Seventy groups of seven total 490. The question is what those groups measure.

Many Christians have been taught to understand them as groups of seven years. In that reading, the total becomes 490 years. My understanding is that they are actual seven-day weeks, totaling 490 days, and that their central fulfillment belongs within the final events we are studying.

Why do I read them that way?

First, a seven-day week is a biblical unit of time. Daniel 10:2–3 also speaks of weeks in the account of Daniel's mourning. That passage does not by itself settle the meaning of Daniel 9, but it shows that an ordinary week belongs within the book's vocabulary. I do not begin by assuming that the unit must be expanded into years.

Second, I read the purposes announced in Daniel 9:24 in relation to the final outcome of the visions. Gabriel speaks of dealing with transgression and sin, atonement for iniquity, everlasting righteousness, the sealing of vision and prophecy, and the anointing of the most holy. These are substantial purposes. In my understanding, their full accomplishment belongs with the culmination of God's work concerning His people and Jerusalem.

Third, I read this passage alongside Daniel's other visions and measurements. Daniel 12 brings the account to extraordinary distress, deliverance, resurrection, and the completion of the events under discussion. Within that closing framework, I understand the seventy weeks as a shorter period with a particular purpose for Israel and Jerusalem.

Together, these considerations lead me to examine a future 490-day period rather than treat the passage as a separate chronology extending through centuries of earlier history.

Why I do not automatically turn days into years

Two passages often enter discussions of prophetic time: Numbers 14:34 and Ezekiel 4:6. Both connect days and years, but each does so through an explicit instruction in a particular situation.

In Numbers, the days spent exploring the land correspond to years of judgment upon the unbelieving generation. In Ezekiel, the prophet's acted sign uses days to represent years. In each case, the text tells the reader about the relationship.

I do not understand those instructions to establish a rule that every prophetic period elsewhere must be enlarged in the same way. My reason for retaining actual days in the Kingdom Calendar is that the visions should first be examined on their own terms, with their related events and stated purposes kept together.

Readers who hold another interpretation may understand the larger context differently. The point here is to make my reasoning clear. The 490-day reading depends upon my understanding of the weeks, the purposes of the prophecy, and its relationship to the final visions. Multiplication alone cannot establish all of that.

The divisions within the seventy weeks

Daniel 9 divides the seventy weeks into seven weeks, sixty-two weeks, and one remaining week. On the reading used in this book, seven weeks total forty-nine days, sixty-two weeks total 434 days, and the final week contains seven days. Together they make 490.

Keeping those divisions in view will help us later. The prophecy does not give us a single undivided number and leave everything else blank. It associates its divisions with events, including a word concerning Jerusalem's restoration, an anointed one, and the ending of sacrifice and offering in the middle of the final week (Daniel 9:25–27).

In my interpretation, these details connect the period to the closing events in Jerusalem and the work of the two witnesses. As explained in Chapter 3, I relate the death of those witnesses to the final portion of this prophecy. That connection becomes important when we follow the sequence itself.

For now, remember the scale. The seventy weeks form a period of 490 days within a longer prophetic framework. They are not an additional 490 days to be placed after all the other counts have finished.

The 2300 evenings and mornings

Daniel 8 introduces a different measurement. The vision concerns an attack upon the sanctuary and the regular service associated with it. A question is asked about how long the situation will continue. The answer gives 2,300 evenings and mornings, followed by the sanctuary's restoration or vindication, expressed differently across translations (Daniel 8:13–14).

Here I understand the evening and morning language in connection with the two daily offerings of the sanctuary service. The instructions for the regular burnt offering provided for a lamb in the morning and another toward evening (Exodus 29:38–42).

On that understanding, the count concerns 2,300 offering occasions. With two in each day, the period covers 1,150 days.

A simple illustration may help. If a service occurs twice a day, counting 100 scheduled services measures fifty days. Counting 100 days would measure twice as much elapsed time. What we understand the expression to be counting determines the result.

That is the distinction behind my 1,150-day reading. The sanctuary setting supplies my reason for understanding the evening and morning references in relation to its offerings.

There is another reading: that an evening and a morning together describe each full day, producing 2,300 days. You should know that this alternative exists. My conclusion of 1,150 days rests upon the offering interpretation of the expression in its sanctuary context; it is not the result of halving an unexplained number merely to fit the chart.

We will also need to show how the sanctuary event at the conclusion relates to the events described elsewhere. Establishing the length is one part of that work. Establishing its position is another.

The repeated 1260 days

The 1,260-day period is more immediately recognizable because Revelation states the number directly. It appears in the ministry of the two witnesses and in the account of the woman's care in the wilderness (Revelation 11:3; 12:6).

As we saw in Chapter 3, I relate it to the forty-two months found elsewhere in Revelation and to the expression “a time, times and half a time” found in both books. The comparison uses thirty-day months and a 360-day year for the prophetic measurement.

That is a way of relating the expressions, not a claim that the actual calendar year always contains 360 days. When we eventually place a stated count of days beside festival dates, the days must be counted across the actual calendar. We cannot replace that count with an approximate three and a half ordinary years and expect the dates to be identical.

The repetition gives this duration a prominent place in the study. It is associated with witness, protection, oppression, and the exercise of hostile authority. The accounts help us understand what is happening during each stated period.

My approach treats these activities as parts of the connected final conflict. Their particular placement will depend upon the events that introduce and conclude them. We should preserve each passage's details as we bring the accounts together.

The 1290 days and the daily

Near the end of Daniel's book, another measurement is supplied: 1,290 days. Daniel 12:11 connects it with the removal of the daily or regular service and the setting up of the abomination that causes desolation.

The expression often appears in English Bibles as “daily sacrifice.” In my longer study, I draw attention to the fact that the Hebrew expression does not itself include a separate word for “sacrifice.” Translations supply a noun to express their understanding of the service being described.

This matters to my interpretation because I understand the opening disruption in Jerusalem to involve the removal of daily worship at the Western Wall and Temple Mount. I do not assume that identifying the beginning requires an already functioning system of animal sacrifices. The worship and access I have in view need to be explained in relation to Jerusalem and the sequence of events.

The wording does not settle that identification by itself. Recognizing that “sacrifice” is supplied by translators opens the question of what regular activity is meant; the surrounding passages and proposed events must carry the rest of the explanation.

There is also an important question about the relationship between the removal of the daily and the abomination. We must examine those actions carefully when placing the count. My calendar distinguishes the opening disruption of daily worship from the later climactic abomination in Jerusalem. That arrangement is part of the interpretation we will walk through in the next chapter; it should not be hidden inside a brief description of the number.

At this stage, we have identified the period and the subjects attached to it. The 1,290 days concern a definite sequence involving worship, Jerusalem, and a desolating act.

Reaching the 1335 days

Daniel 12:12 then gives a blessing associated with waiting and reaching the end of 1,335 days. The wording asks us to look beyond the previous measurement toward another point in the account.

The difference between 1,335 and 1,290 is forty-five days. On a chart using a shared beginning, that difference appears as a forty-five-day interval between the two endpoints. The arithmetic is simple. Explaining the events within that interval requires the rest of the study.

In the Kingdom Calendar, I place these measurements within one connected closing framework. I relate the later endpoint to the climactic Day of the Lord events described in the longer manuscript. We will follow the events between the endpoints rather than treat the additional days as an empty space.

A reader seeing 1,290 and 1,335 on separate lines may wonder whether to add them together. That would produce 2,625 days, but it would not express the arrangement I am presenting. The longer count extends to a later endpoint; it does not begin only after the shorter one has run its course.

This is why a clear beginning and a clear ending matter as much as a duration. Without them, even correct addition can describe the wrong sequence.

The short interval near the end

Revelation 11 supplies another count that deserves its own place: the three and a half days during which the witnesses' bodies remain exposed before they are restored to life (Revelation 11:9–11).

That period should not be confused with the much longer three and a half years associated with the 1,260 days. Similar wording does not erase the difference in units. One describes a lengthy ministry; the other describes a brief interval following the witnesses' death.

The shorter count also helps explain why the final week of the 490 days receives attention in my interpretation. Half of a seven-day week is three and a half days. I connect the witnesses' death and restoration with that closing week and the events surrounding the abomination.

The numerical relationship is one part of the connection. The events and their order must also be considered. In the next chapter, we can show these short intervals alongside the longer lines so that readers can see the proposed relationship rather than carry it all in memory.

Keeping the measurements together

We now have the main periods before us. The seventy weeks become 490 days in my reading of Daniel 9. The 2,300 evenings and mornings become 1,150 days in my reading of the sanctuary offerings. Revelation directly supplies 1,260 days, which I relate to its forty-two months and Daniel's time expression. Daniel 12 adds the 1,290 and 1,335 days. Revelation 11 supplies the short three-and-a-half-day interval.

These are not lengths I intend to stack one after another. I understand them as overlapping measurements associated with different activities and turning points in the same final account.

We have also distinguished two tasks that can easily become confused. Understanding a length tells us how much time is involved. Understanding the event at its beginning and end tells us where to place it. Only then can we examine its relationship to a festival date.

That gives us a practical way to proceed. In the next chapter, we will walk through the proposed calendar from its opening events, adding each count when it becomes relevant. The appointed times introduced in Chapter 2 will return as part of that explanation.

You do not need to memorize every number before turning the page. Keep this chapter available as a reference. We are ready to move from separate measurements to the events they help us follow.

CHAPTER 5

Walking Through The Kingdom Calendar

We are ready to bring the pieces together.

The appointed times give us The Kingdom Calendar's setting. Daniel and Revelation supply the visions, events, and measurements. The question now is how I understand them to form a connected account.

We will follow that account from its opening disruption in Jerusalem to its final deliverance. Along the way, we will see why the counting periods overlap and how the festivals help explain the meaning I associate with their turning points.

Read this chapter first for the movement of the story. The numbers will be there when you need them, but you do not have to keep every count in your head. Concentrate on what changes from one stage to the next.

One distinction will help throughout: the events described in Scripture and the way I arrange their connections are not the same thing. The Kingdom Calendar presents my understanding of how the passages fit. I will identify the connections as we meet them so that you can follow the reasoning with your Bible open.

The opening disruption in Jerusalem

The Kingdom Calendar begins with a crisis that interrupts daily worship in Jerusalem.

In my understanding, a great shaking brings destruction to the Temple Mount and Western Wall area, taking away the regular worship conducted there. This is the opening event I associate with the removal of the “daily” in Daniel 12:11. It begins the long count toward the later abomination and the final deliverance.

The identification of those particular locations and that kind of disruption belongs to my interpretation. Daniel's verse supplies the removal of the daily and the 1,290-day measurement. I connect them with the worship of Jerusalem by reading the passage alongside the city's place in the other visions.

Revelation 11:2 describes the holy city being trampled by the nations for forty-two months. I understand this to involve foreign control of Jerusalem during the final conflict. In the sequence

I propose, the opening devastation is followed by an international presence that controls the city while the larger struggle develops.

This matters because Jerusalem remains at the center of the account. The Kingdom Calendar does not begin merely because there is a war somewhere in the world or because a modern year looks promising. I look for a particular disruption concerning the city and its worship.

Purim supplies the festival pattern associated with this beginning. In Esther, the Jewish people face an enemy's decree and the threat of destruction. Their deliverance becomes the occasion for an annual remembrance. In The Kingdom Calendar, that history helps frame another crisis concerning Israel and the hostility directed against her.

I illustrate the opening at or near Purim and Shushan Purim. Yet the actual event, if it occurs as I understand it, must establish the beginning. A date printed on a sample chart cannot cause the fulfillment or prove that the count has started.

Passover and the ministry of the witnesses

The next major stage concerns the two witnesses of Revelation 11.

John gives their prophetic ministry a duration of 1,260 days. He describes their authority to confront opposition and their ability to withstand attacks until their testimony is finished. After its completion, the beast overcomes and kills them (Revelation 11:3–7).

In The Kingdom Calendar, I associate the beginning of their ministry with the Passover season. The observance we met in Chapter 2 recalls deliverance from bondage and, in the New Testament, helps explain the sacrifice of Christ. The witnesses proclaim God's message as the world approaches another decisive judgment and deliverance.

I understand these witnesses to be Moses and Elijah. Revelation 11 does not directly name them, so the identification requires explanation. Their described powers recall events associated with those prophets: the shutting of the sky recalls Elijah, while waters turned to blood and plagues recall Moses. Both also appear with Jesus at the Transfiguration, and Malachi's closing verses bring Moses and the promised coming of Elijah into view (Matthew 17:1–3; Malachi 4:4–6).

Those connections lead me to their identification. The most important point for following The Kingdom Calendar, however, is what Revelation explicitly gives their ministry: a message, a measured duration, and a definite completion.

Their testimony stands against the deception gathering strength around them. In my reading, the world's demand for relief from chaos helps an opposing political and religious authority gain influence. The witnesses expose its claims and call people to faithfulness to God.

This puts witness and persecution within the same period. The presence of God's messengers does not mean the world has become safe. It means that, during the conflict, people are still being called to hear and respond.

Pentecost and the strength to remain faithful

Passover leads us toward Pentecost, the Feast of Weeks.

The early believers received the Holy Spirit at Pentecost in Acts 2. Their testimony reached people from many nations, and Peter called his hearers to repentance. In The Kingdom Calendar, I see the festival as a pattern for the spiritual help God's people will need during the final witness.

That help concerns the lives of believers as well as their ability to speak. The message of the Kingdom calls for repentance, obedience, and allegiance to Christ. Those who carry it must live by it.

I connect this stage with an outpouring of the Spirit that enables believers to remain faithful and proclaim the message despite opposition. God equips His people for what He asks of them, even when the circumstances are costly.

Pentecost therefore contributes something the counting lines alone cannot show. The Kingdom Calendar concerns people being taught and strengthened while the days pass. Their endurance depends upon God, not upon their ability to calculate.

Conflict and judgment in heaven

The next major line begins with the heavenly conflict and judgment that I associate with Tisha B'Av.

The observance recalls calamity and the destruction of the Temples in Jerusalem. In The Kingdom Calendar, its themes of desecration and loss correspond to a crisis involving the sanctuary above, followed by heaven's legal response.

Daniel 7 describes a court seated before the Ancient of Days, with books opened and judgment rendered concerning oppressive power. Daniel 8 describes an assault involving the sanctuary

and the host, then supplies the 2,300 evenings and mornings. Revelation 12 describes war in heaven and the defeat of the dragon.

I connect these accounts as parts of a heavenly conflict and judgment associated with the final events on earth. In my reading, the 1,150 days explained in Chapter 4 encompass the conflict and the subsequent proceedings, ending at the approach of Yom Kippur.

The identification of Daniel 8's sanctuary with the heavenly sanctuary, and its connection with these other visions, are important parts of my interpretation. The text of Daniel 8:14 does not by itself name Tisha B'Av as the beginning. That festival connection belongs to the pattern I present on The Kingdom Calendar.

This distinction helps explain the purpose of the chart. It places passages beside one another and shows the relationships I believe they reveal. The supporting explanation must remain beside the picture.

What does this stage add to our understanding of the story? While events on earth appear to favor the oppressor, heaven is dealing with his claims and conduct. Daniel's court eventually renders judgment in favor of the saints and takes away the hostile power's dominion (Daniel 7:22, 26–27).

That is why the court belongs within the sequence before the final execution of judgment. In the arrangement I propose, God's response proceeds toward a verdict and then its enforcement.

Jerusalem is rebuilt and the seventy weeks begin

The opening destruction does not mean Jerusalem remains untouched rubble throughout the entire period.

My proposed sequence includes a decision to restore the city and the Temple area. That decision begins the 490 days associated with Daniel's seventy weeks. Daniel 9:25 supplies the word concerning Jerusalem's restoration; I understand its final application here as a decree issued after the earlier devastation.

This is a new beginning within the longer count. The opening disruption starts the long framework, while the later decree starts the seventy weeks. Their different beginnings explain how both can belong to the same account without having the same duration.

The first seven weeks contain forty-nine days. The next sixty-two weeks contain 434 days. Together, they reach the beginning of the last seven-day week. I associate the first section with

a call for Israel to respond to God's purposes, and the longer section with the unfolding restoration and the continuing struggle over allegiance.

The counting of the Omer offers a meaningful parallel. Its forty-nine days bridge Passover, or Pesach, and Shavuot, providing a period for spiritual reflection and introspection.

In The Kingdom Calendar, the first forty-nine days invite us to consider where we stand in prophetic time—and where we stand in our relationship with God. These days represent one-tenth of the full 490-day period.

Like the tithe, this first tenth is set aside and given to God. Here, the offering is spiritual: time devoted to prayer, honest self-examination, repentance, and renewed obedience. As the count begins, we are invited to place our hearts before Him and seek His wisdom for the days ahead.

In some calendar cycles, including the 2027–2030 illustration of The Kingdom Calendar, these opening forty-nine days conclude on Tisha B'Av. This occasional alignment with a day of mourning gives added significance to the invitation to examine our lives and seek God. The Omer provides the spiritual parallel; here, the same length of time forms the opening portion of the prophetic count.

Rebuilding sacred structures may give people a strong sense of hope. Yet the central question remains whether they will heed God's message. A restored site and resumed ceremonies do not, by themselves, establish faithfulness.

The later stopping of sacrifice and offering in Daniel 9:27 is important here. In my arrangement, worship disrupted at the opening is eventually restored in a form that includes offerings. Near the end, that restored activity is stopped again as the lawless ruler prepares his abominable act.

We must keep these disruptions distinct. The first concerns the devastation that opens the count. The later one belongs to the final confrontation at the restored site.

The approach of the final week

As the sequence moves into its closing autumn stage, the trumpet observance calls for attention.

In The Kingdom Calendar, Rosh Hashanah, or the Feast of Trumpets, is associated with the King's coronation and the approach of decisive judgment. The festival introduces the solemn

period leading toward Yom Kippur. Its place gives the closing events an order within The Kingdom Calendar rather than presenting them as a collection of unrelated disasters.

I associate the witnesses' arrival in Jerusalem for their final confrontation with the Fast of Gedaliah. Their return marks the last week of the seventy weeks in my reading of Daniel 9:25. By this point, their ministry is approaching its conclusion, and the dispute over worship is reaching its climax.

The witnesses oppose what is being prepared at the Temple Mount. Their message is rejected, and they are killed after completing their testimony. Revelation 11 then describes their bodies exposed before the world and people celebrating their death.

For readers, this is a difficult turn in the account. The messengers who appeared invincible have been silenced. Yet John places their death after the completion of their work. Their defeat does not mean their message was false or their ministry unfinished.

The three and a half days that follow their death have a separate place in The Kingdom Calendar. The period is brief compared with their long ministry, but its conclusion changes the meaning of everything their enemies celebrate.

The abomination at the Temple Mount

The 1,290-day count reaches the climactic abomination in Jerusalem in the arrangement I present.

I understand the act as the lawless ruler's assertion of divine status at the Temple Mount, after the restored sacrifices and offerings have been stopped. I connect Daniel's description with Paul's account of the man of lawlessness exalting himself and proclaiming himself to be God (2 Thessalonians 2:3–4).

I identify this religious authority with the papacy. That conclusion rests upon the connections I draw between Daniel, Revelation, and Paul's description of the man of lawlessness. We will examine those connections more closely when we consider the opposing power in detail.

At this point in the sequence, the issue of allegiance becomes unmistakable. The authority that promises order and religious unity claims an honor that belongs to God. In my reading, its actions expose the character of the entire undertaking.

Jesus' warning about the abomination calls for an urgent response from those in Judea (Matthew 24:15–21). Within The Kingdom Calendar, this warning belongs to the approaching desolation and the need for the faithful to flee.

We have now reached the stage toward which several lines have been moving: the end of the witnesses' testimony, the abomination, and heaven's intervention. They belong close together in the account, but each has its own place.

Yom Kippur and the great turning point

Yom Kippur is the central turning point of The Kingdom Calendar.

I understand it as the Day of the Lord, the conclusion of the seventy weeks, and the beginning of the final great tribulation of divine judgment. The heavenly proceedings reach their outcome. Authority belongs to Christ, and judgment moves from the court's decision to its execution.

Daniel 12:1–2 brings together Michael's rising, unprecedented distress, deliverance, and resurrection. I read these verses alongside the Lord's descent with the voice of the archangel and the resurrection of the dead in Christ in 1 Thessalonians 4:16. These connections are central to the way I understand Messiah's intervention at this stage.

Revelation 11 supplies the restoration of the witnesses after three and a half days. In The Kingdom Calendar, they are raised at this turning point, together with the great multitude of faithful overcomers from the nations. The public celebration of their death ends before God's vindication of His servants.

This arrangement differs from interpretations that place the resurrection of the faithful and the gathering of all the living at one immediate moment. My understanding distinguishes the resurrection and reception of the multitude at Yom Kippur from the later gathering of the remaining elect at Day 1,335.

That distinction should be clear before we go further. Otherwise, readers may assume The Kingdom Calendar ends here when the final period has only just begun.

The last forty days

In my reading, the concluding great tribulation lasts forty prophetic days from Yom Kippur to Day 1,335. This is a particular period of God's judgments, distinguished from the longer persecution and conflict that precede it.

The interval between 1,290 and 1,335 is forty-five days. I place Yom Kippur between those endpoints, with forty days of final judgment following it. These measurements concern different spans and should not be used interchangeably.

During this final period, I understand the resurrected multitude to be sheltered above while the sealed remnant of Israel remains on earth under God's protection. I identify that remnant with the 144,000 from the tribes of Israel in Revelation 7. They endure the closing ordeal and await their gathering at its conclusion.

Sukkot, the Feast of Tabernacles, belongs within this stage. Its temporary shelters recall the wilderness journey, when Israel depended upon God's provision on the way to the promised land. In The Kingdom Calendar, that theme corresponds to the remaining elect leaving familiar surroundings and depending upon God amid the final trouble.

The judgments described through Revelation's trumpets and bowls bring the conflict toward its conclusion. The point of this overview is to establish their place in the account. Their individual descriptions and relationships require more room than this first walk through the sequence.

I also understand the shortening of the days spoken of by Jesus as divine intervention affecting the final period itself. God remains sovereign over the times and seasons. Accordingly, the numbered pattern should not be treated as permission to announce an exact modern date and hour for the conclusion.

Day 1335 and final deliverance

The Kingdom Calendar reaches its climax at Day 1,335.

I associate this endpoint with the visible return of Christ in glory, the final defeat of the opposing powers, and the gathering of the elect who have remained through the closing trial. The King returns with those already raised and received, and the remaining faithful are brought into their promised deliverance.

Revelation 19 describes the conquering Rider and His victory over the beast and the false prophet. Matthew 24:30–31 describes the appearing of the Son of Man and the gathering of His elect. I place these passages at the conclusion of the sequence, alongside the blessing pronounced upon those who wait and reach the 1,335 days in Daniel 12:12.

The closing emphasis is therefore upon deliverance as well as judgment. The powers that have demanded worship and threatened the faithful do not retain their dominion. The hope held before believers reaches its fulfillment in the rule of Christ.

We began with worship interrupted in Jerusalem. We have followed witness, deception, restoration, and a final confrontation over divine authority. The ending belongs to the One whose authority has been challenged throughout the account.

Seeing the account as a whole

The overview on the next page gathers these stages in their proposed order. It is a reading guide to this chapter, not a replacement for the passages and explanations.

The festival pattern and the counting periods provide the structure of my interpretation. Their relationship must be examined through the actual events and the reasons for connecting them. We have now made those proposed relationships visible enough to follow.

The next task is to consider what this account asks of its readers. How should believers assess the claims of a persuasive religious authority? How can we distinguish spiritual power from spiritual truth? And how should the expectation of trouble shape the way we live before it arrives?

The proposed sequence at a glance

Stage	Place in The Kingdom Calendar
Opening crisis	Daily worship is disrupted in Jerusalem; the long count begins. Purim supplies the proposed festival pattern.
Witness and opposition	The witnesses begin their 1,260-day ministry in the Passover setting; Pentecost supplies the pattern of spiritual empowerment.
Heavenly conflict and judgment	Tisha B'Av marks the proposed beginning of the 1,150-day conflict and judgment framework.
Restoration of Jerusalem	The rebuilding decree begins the 490 days of the seventy weeks. The opening forty-nine days are a spiritual tenth set aside for God; in some cycles, including the 2027–2030 illustration, they conclude on Tisha B'Av.

Closing confrontation	The witnesses complete their testimony and are killed; the abomination is associated with the 1,290-day endpoint.
Yom Kippur	Heaven's judgment concludes; the witnesses and the multitude are raised and received. The final forty-day judgment period begins.
Sukkot and the remaining elect	The remnant of Israel endures the closing ordeal under God's protection.
Day 1,335	Christ returns visibly in triumph and gathers the remaining elect.

This overview brings the main connections of The Kingdom Calendar together. The festival dates illustrate the pattern; the unfolding events must establish when the actual count begins.

CHAPTER 6

Recognizing Deception and Remaining Faithful

If people are frightened enough, a promise of safety can be difficult to question.

Imagine a family watching the news after a succession of disasters. Their savings are uncertain. Relatives are in danger. They have heard explanations from officials and commentators, but none has given them confidence about tomorrow. Then a leader begins to speak in a way that seems to bring order to the confusion. Religious voices endorse him. People who rarely agree appear willing to follow his direction.

It would be natural for that family to feel relief. It would also be understandable for them to resent anyone who questioned the person offering it.

That is part of the danger I see in the final conflict. Deception can arrive through an answer people desperately want to believe. Recognizing it may require us to question someone whose influence appears to be holding a frightened world together.

The Kingdom Calendar places that struggle within a measured period, but it cannot make the decision for us. We must consider the leader's claims, the worship he receives, and what he requires of those who follow him. The passages we have studied give us reasons to examine those things closely.

Why the warning comes first

When the disciples asked Jesus about His coming and the end of the age, His answer began with a warning against deception (Matthew 24:3–5).

He went on to describe conflict, hardship, and false prophetic claims. Some of the claims would be supported by impressive signs, creating a danger even for the elect. He told His followers beforehand so they would be prepared to respond (Matthew 24:23–26).

That order deserves our attention. Before trying to identify a modern country with a prophetic symbol, we should understand the danger Jesus placed before His disciples. Someone can speak religiously, claim authority in His name, and still lead people away from Him.

We tend to imagine deception as something that should be obvious. Once it is exposed, we wonder how anyone believed it. But before the exposure, the person being deceived may feel

unusually certain. Friends agree. Respected teachers approve. Events seem to confirm the message.

Jesus' warning gives us a reason to examine that confidence. Agreement and enthusiasm cannot settle the question of truth. His followers must remember what He has said when other voices become persuasive.

The features we should recognize

Daniel 7 describes the little horn as speaking against the Most High, oppressing His people, and attempting to change times and law. The vision supplies a limited period for that authority and then shows heaven bringing it to an end (Daniel 7:25–27).

Revelation 13 describes a power that receives worldwide admiration, speaks blasphemies, and wages war against the saints. Its authority also has a stated duration. The chapter then describes deception that directs people toward false worship and pressure that reaches into their ability to buy and sell.

Paul adds a further feature. The man of lawlessness exalts himself above what is called God and presents himself as divine. His coming is associated with deceptive power, signs, and wonders (2 Thessalonians 2:3–10).

Read together, these passages give us more than a mysterious title. They describe a pattern of conduct. Religious claims become demands for allegiance. Authority grows until those who refuse it face coercion. An impressive public image conceals hostility toward God and His faithful people.

These are the features I look for when considering the identity of the opposing power. A name on a chart is not enough. The conduct associated with that name must correspond to the passages.

Why I identify a papal power

In the previous chapter, I stated that I identify the religious authority in this sequence with the papacy. I should explain the main connections behind that conclusion.

I understand Daniel's little horn as a small political power that develops an influence far greater than its initial size suggests. Its ruler has a distinct religious role: his claims concern God, worship, and the ordering of religious life. In my reading of the final visions, this combination directs attention toward Rome's papal authority.

I also connect the attempted changing of times and law with the authority claimed over worship and religious observance. The issue reaches beyond choosing a convenient date for a meeting. It concerns who has the right to establish what people must honor and obey in their relationship with God.

Finally, I understand the future ruler's movement toward Jerusalem and his assertion of divine status there as the culmination of that authority. The claim that appears in Paul's description of the man of lawlessness helps me understand the abomination in Daniel. The ruler's spiritual influence ultimately becomes a demand for honor belonging to God.

These connections form part of a larger interpretation. Daniel does not use the word “papacy,” and Paul does not name a pope. I am identifying the power through the characteristics, setting, and actions I believe the visions bring together.

Nor am I claiming that every papal leader has carried out the final sequence, or that it has already begun because someone holds the office. The Kingdom Calendar concerns a future convergence of events. The actual conduct and circumstances must establish the fulfillment.

I believe that, amid severe international upheaval, a papal leader will gain extraordinary influence as a religious and political unifier. His rise will appear to offer relief. As his authority develops, however, the demand for religious allegiance will expose a conflict with God's commands and the testimony of Jesus.

That is the identification I place before you. You can examine it by returning to the passages and asking whether the connections support the conclusion.

The people we are speaking about

A study of religious authority inevitably touches people whose faith is deeply personal. We should remember that as we speak.

Many Catholics sincerely love Jesus and seek to serve Him. So do many Christians in other traditions. Identifying an institution within a prophetic interpretation does not tell us the spiritual condition of every person associated with it. God knows the heart, including the understanding and opportunities each person has received.

The responsibility to examine religious claims applies to all of us. A Protestant label does not protect someone from deception. Membership in a church that emphasizes prophecy does not guarantee discernment. Nor does agreement with The Kingdom Calendar establish a person's faithfulness to Christ.

The same care is necessary when we speak about Israel. The prophetic passages include severe warnings concerning Jerusalem, but those warnings give no Christian grounds for hostility toward Jewish people. Paul tells Gentile believers not to become arrogant concerning Israel (Romans 11:17–21). We should hear that instruction as personally as we hear any warning about the future.

We can disagree clearly about beliefs and institutions while treating people with patience and respect. If our study makes us contemptuous of the people we hope to reach, we have reason to examine our own response.

When the miraculous becomes persuasive

One of the most challenging warnings in these passages concerns supernatural signs.

We can imagine someone saying, “I saw it happen. No ordinary person could have done that. Surely God must be behind it.” The experience may be powerful and difficult to dismiss. Yet Jesus warns of signs associated with deception, and Paul likewise connects deceptive wonders with the man of lawlessness.

The warning requires us to examine more than whether something extraordinary has occurred. We must ask what it is being used to establish and where it directs the worshipper's allegiance.

Deuteronomy 13:1–4 gives an earlier example of this principle. A sign associated with a prophet does not authorize the people to follow other gods. Their loyalty to God remains the test even when the sign occurs.

That passage helps us understand why a miracle alone cannot settle every question. An extraordinary event may hold our attention, but it cannot make a command contrary to God become right.

In the final sequence I describe, deceptive spiritual manifestations help draw the world toward the rising authority. People interpret the apparent power as evidence that they should trust the message. The faithful will need to compare the message with Scripture even when the experience seems overwhelming.

This does not require us to deny God's ability to act miraculously. It requires us to take seriously His warning that supernatural claims must be tested.

When cooperation becomes coercion

People can cooperate for worthwhile purposes without agreeing on every belief. Helping those struck by disaster or caring for a hungry family need not require a common position on prophecy.

The danger in Revelation becomes clear when cooperation gives way to compulsory worship and punishment for refusal. Authority seeks control over conscience. What people are required to honor becomes a condition of participation in ordinary life.

Revelation 13 describes pressure involving worship and the ability to buy or sell. For a reader, those words can become familiar through repeated discussion of the mark of the beast. But consider the human situation beneath them. People have food to purchase and dependents to support. Refusal carries a cost that extends beyond the individual making the decision.

Such pressure could make compromise sound responsible. Someone might say, “You have a family. Surely God would not expect you to risk their security over this.” Others might call refusal selfish or accuse believers of obstructing peace.

The account asks us to consider what happens when obedience becomes expensive. If the demand contradicts God, the burden created by refusal does not make compliance faithful.

We should also be careful about assigning the mark to every new device or economic development that attracts attention. Revelation places it within an account of worship, authority, and allegiance. Its meaning must remain connected with those subjects.

Before asking how the pressure might be administered, understand what the pressure is intended to secure: submission to a power opposing God.

The test of religious obedience

Daniel's reference to times and law brings the question close to the subject of this book.

I understand the attempted changes as involving God's appointed times and the standards governing worship. The conflict concerns the authority to require what God has not commanded or to set aside what He has established.

This is why the festivals matter to me beyond their possible relationship to dates. They belong to a body of instruction through which God made His purposes known. Understanding their meaning can help us recognize the difference between His authority and a competing claim.

Revelation describes the faithful in terms of keeping God's commandments and holding to the testimony of Jesus (Revelation 12:17; 14:12). Their endurance involves obedience as well as belief. They remain committed to the Savior when other powers demand their submission.

That description should send us back to our own lives before it sends us looking for someone else's faults. Do we accept God's instruction when it interrupts what we want? Are we willing to examine a familiar practice? Have we learned to obey when no one applauds?

We cannot assume that courage will suddenly appear at the moment of greatest pressure. The decisions we make now help form the habits we bring into it.

Loving the truth enough to be corrected

Paul describes those deceived by the lawless one as refusing to love the truth (2 Thessalonians 2:10). That is a searching description because it concerns our response as well as our knowledge.

We may enjoy hearing that we are right. We may be willing to study as long as the study confirms what we already believe. Loving the truth asks more. It includes a willingness to reconsider a conclusion when the evidence requires it.

I must apply that principle to my own work. The Kingdom Calendar represents years of study and connections I believe are significant. Its explanations should still be examined against the passages they seek to bring together. If a proposed connection does not stand up to that examination, attachment to the chart cannot make it correct.

Readers should have the same freedom. You can understand my argument without feeling obliged to agree before you have considered it. The purpose of a clear explanation is to help you examine the evidence thoughtfully.

This willingness to be corrected is especially important in a frightening time. Fear can make us cling to the first explanation that promises certainty. Faithfulness calls us to remain attentive to God's Word even when a reassuring answer proves incomplete.

The strength to endure

Revelation's warnings are severe, but the opposing power does not control the conclusion. Daniel's court renders judgment. The beast's authority is taken away. Christ receives the dominion that endures.

The faithful live through the conflict with that outcome before them. Their hope is grounded in the One who has promised to bring it to an end.

The witnesses in Revelation 11 illustrate the difficulty of that trust. Their testimony is completed, yet they are killed. Their enemies celebrate, and for a brief period the world appears to have won. Their restoration to life then overturns that verdict.

In The Kingdom Calendar, the same confidence carries the remaining elect through the final judgment period. They depend upon God's protection as they flee and await the deliverance He has promised. Knowing the proposed sequence helps them understand what they await; trusting God enables them to endure the journey.

Jesus warns those in Judea to flee to the mountains without delaying to gather possessions, and those in Jerusalem to leave the city (Matthew 24:15–18; Luke 21:20–21). I connect this urgent departure with Sukkot, the Feast of Tabernacles. Its temporary shelters recall Israel's wilderness journey and point, in The Kingdom Calendar, to the remaining elect leaving their homes and making temporary shelters for the short time that remains. Their faith is expressed in action as they heed His warning and depend upon His care.

Jesus calls His followers to remain faithful. That includes people who feel afraid and people who know their own weakness. The question is whether they will continue to turn to Him, hear His instruction, and follow it through the circumstances before them.

We have now considered the claims and conduct I associate with the opposing power. Before closing the study, several questions still need direct answers: What can we know about the timing? How should we understand the distinction between persecution and divine wrath? And what would require us to reconsider The Kingdom Calendar?

Those questions deserve a chapter of their own.

CHAPTER 7

Questions About The Kingdom Calendar

By this point, you may understand the outline of The Kingdom Calendar while still carrying several questions. Some concern the passages themselves. Others concern what this interpretation would mean for you and the people you love.

Questions are a useful part of the study. They show us where a connection needs more explanation and where an assumption may have entered unnoticed. An account becomes easier to examine when we can state plainly what it claims, what supports it, and what remains unresolved.

This chapter addresses the questions most likely to arise from the sequence we have followed. We will begin with timing, then consider the distinction between persecution and divine judgment, the promised deliverance, and the way we should evaluate these connections.

Can we know the day or hour

Jesus tells His disciples that no one knows the day or hour of His coming. He also instructs them to recognize the signs He describes and remain watchful (Matthew 24:32–36, 42).

We need to hear both instructions. His warning about the day and hour places a limit upon our claims. His call to recognize and watch gives us a responsibility to pay attention.

I understand the prophetic counting periods as information that will become especially meaningful when the events establishing their beginning occur. Knowing that Daniel supplies a number of days is different from knowing that a particular modern event has begun the count. Until that identification is established, attaching the number to a date remains an illustration of the proposed pattern.

The Kingdom Calendar therefore does not authorize me to announce a year in which Christ must return. Its claim is that the passages describe a connected sequence with measured periods that can guide the faithful as fulfillment unfolds.

I also understand Jesus' statement about the shortening of the days as divine intervention affecting the final judgment period itself (Matthew 24:22). That is part of my explanation of why the sequence does not place the precise day and hour under human control. I believe God can change the times and seasons, while His people remain responsible to follow what He reveals.

That explanation must itself be examined against Scripture. It should never become an excuse to ignore Jesus' warning or make confident announcements that go beyond what we can establish.

What does a sample year actually show

A calendar illustration lets us compare an arrangement of counting periods with actual festival dates. It makes a proposed relationship visible and gives us something concrete to examine.

It does not, by itself, identify the years of fulfillment.

For example, a 2027–2030 illustration of The Kingdom Calendar may show the pattern under discussion. Its usefulness is that readers can inspect the counts and their proposed connections. The printed years do not prove that the opening event will occur in 2027 or that the final deliverance must occur in 2030.

This distinction remains important even when an alignment attracts our attention. As discussed in Chapter 5, the opening forty-nine days of the 490-day period sometimes conclude on Tisha B'Av. I find that relationship meaningful, especially alongside the spiritual reflection associated with the Omer. Its meaning deserves study, but it does not independently establish the year in which the prophecy will be fulfilled.

A responsible examination asks which dates are fixed by an observance, which starting points have been selected for the illustration, and which connections depend upon interpretation. It also asks how the pattern behaves in other calendar cycles.

The more clearly those details are stated, the more useful the illustration becomes. Readers should be able to follow the count rather than accept a visual impression of precision.

What if an event seems to fit

Suppose a serious event occurs in Jerusalem and appears to resemble the opening disruption described in this book. Would that be enough to declare that the countdown has begun?

I would want to examine what actually happened. Was the daily worship in view interrupted in the way the interpretation describes? Do the related circumstances correspond? Does the developing sequence continue to support that identification?

A resemblance may give us a reason to investigate. The fuller account determines whether the proposed connection holds.

This is particularly important during a crisis, when information may be incomplete and reports may conflict. We should distinguish what has been confirmed from what someone expects to happen next. An interpretation should not be treated as a report of an event that has not occurred.

The same care applies to the opposing power. An impressive leader, a peace proposal, or a religious gathering does not independently establish the whole prophetic identification. The claims, actions, and sequence described in the passages must be considered together.

Watchfulness calls for attentiveness and discernment. It does not require us to announce a fulfillment every time a headline resembles a feature of the chart.

Why expect believers to face persecution

Many Christians have been taught that the church will be taken away before the final period of trouble. I grew up hearing that view. I understand why the expectation of escape is reassuring, especially when we consider our families.

My reading of the passages led me to another conclusion. Daniel describes the holy people being oppressed during the hostile ruler's measured authority. Revelation describes war against the saints and calls for their endurance. Jesus warns His followers about persecution and betrayal (Daniel 7:25; Revelation 13:7, 10; Matthew 24:9–13).

I therefore expect believers living during the final conflict to face real opposition. The warnings prepare people who must respond within the events being described.

That conclusion does not mean I believe every interpretation of the rapture is careless or that everyone who holds a different view lacks faith. It means I cannot build this account around the assurance that Christians will be absent before the persecution begins.

I also read Daniel's seventy weeks differently from the interpretation that places a final seven-year week in the future. As explained in Chapter 4, I understand the entire seventy-week period as 490 actual days within the larger closing framework. Its final week contains seven days. That reading changes the structure of the timeline and the way the promised deliverance fits within it.

The crucial question is what the passages teach, even when their implications differ from what we expected.

How persecution differs from divine wrath

When we call every kind of suffering “the tribulation,” important distinctions can disappear.

Persecution concerns hostility directed against the faithful. Divine wrath concerns God's judgment upon evil. People can suffer from persecution without being objects of God's condemning judgment. Indeed, their suffering may arise precisely because they remain faithful to Him.

Paul's assurance that believers are not appointed to wrath is a promise of salvation through Christ (1 Thessalonians 5:9–10). I do not read it as a promise that they can never suffer at the hands of human or demonic enemies. The New Testament repeatedly prepares believers for such opposition.

In The Kingdom Calendar, I distinguish the longer period of conflict and persecution from the final forty-day period of divine judgment beginning at Yom Kippur. When I use the expression “Great Tribulation” for that concluding period, I am referring to a particular part of the sequence, not to every hardship that precedes it.

The distinction helps explain why I expect believers to endure persecution while also affirming God's promise of deliverance from wrath. These are related questions, but they concern different actions and different parts of the account.

A person reading another prophecy book may find the same terms used differently. For that reason, we need to follow what an author means by a term rather than assume that a familiar label always describes the same span of time.

Why the resurrection and the later gathering are separated

This is one of the more distinctive features of my interpretation, and it deserves a direct explanation.

In 1 Thessalonians 4:16–17, Paul describes the dead in Christ rising first and then the living being caught up together with them to meet the Lord. The passage establishes that order. It does not explicitly state a forty-day interval between the two actions.

My understanding of that interval comes from bringing Paul's description together with the other passages and counting periods discussed in this book. I connect the resurrection with the Yom Kippur turning point, when I understand the witnesses and the multitude of faithful overcomers to be raised and received. I place the gathering of the remaining elect at Day 1,335.

The forty-day relationship therefore belongs to the combined interpretation. Readers should not imagine that Paul directly inserts that number into his account.

Revelation 7 describes a numbered group from the tribes of Israel and a great multitude from every nation. I understand them as distinct groups within the final account. In The Kingdom Calendar, the multitude is received above while the sealed remnant of Israel remains through the concluding ordeal and is gathered at its end.

That arrangement depends upon the connections I draw between the passages. To evaluate it, we must examine the proposed identities of the groups, the events associated with them, and the order of their deliverance. The fact that Paul says the dead rise first establishes part of the argument, but not every detail of the arrangement.

I want you to see where the reasoning is located so that you can weigh it thoughtfully.

What protection means for those who remain

If the remaining elect are protected by God, why must they flee?

Protection and obedience belong together in this part of the account. Jesus warns those in Judea to flee and those in Jerusalem to leave the city. He describes an urgent departure, without delay to gather possessions (Matthew 24:15–18; Luke 21:20–21).

I understand those warnings as instructions to be acted upon. Trusting God does not give someone permission to disregard what He has told them to do.

Sukkot helps explain the spiritual setting I see in that flight. The temporary shelters recall Israel's wilderness dependence upon God. In The Kingdom Calendar, I connect that remembrance with the remaining elect leaving their homes, making temporary shelters, and awaiting their promised deliverance through the short period that remains.

This does not make their circumstances easy. They must move, endure uncertainty, and depend upon God's care. Their protection means that His purpose for them will be fulfilled through the ordeal, not that they will experience none of its hardships.

The warnings to flee have a stated setting and a place within the sequence. They should not be turned into a present instruction for every reader to abandon a home or livelihood merely because a sample calendar has been printed.

What happens if the pattern does not fit

The Kingdom Calendar offers connections that can be examined. We should be willing to ask what would count against a proposed identification as well as what would support it.

An error in arithmetic requires correction. If a stated count does not reach the endpoint claimed for it, we need to examine the beginning, the counting convention, and the dates being used. A meaningful spiritual theme cannot repair a mistaken calculation.

A different kind of question concerns interpretation. If an event identified as the beginning is followed by circumstances incompatible with the proposed sequence, we must reconsider whether we identified it correctly. If a passage will not bear the meaning assigned to it, its place in the account needs reexamination.

I believe God can change times and seasons. That conviction expresses His sovereignty; it does not give me grounds to declare that every discrepancy automatically proves a divine adjustment. The text and the events must remain the standards by which the explanation is examined.

This willingness to examine is consistent with taking the study seriously. An interpretation gains clarity when its connections can be stated and tested. Refusing to consider a difficulty would leave the reader with confidence but no way to assess its foundation.

My hope rests in God's faithfulness. My understanding of a particular passage can still need correction.

Must every reader agree with every connection

No reader should feel required to settle the whole account before responding to what is already clear.

You may remain uncertain about the 490 days, the identification of a prophetic power, or the relationship between two festival dates. Those questions deserve further study. In the meantime, the calls to repentance, discernment, love, and obedience remain before us.

Agreement with The Kingdom Calendar is not a condition of salvation. Salvation is God's gift through Jesus Christ. The purpose of the study is to help believers understand the warnings and promises, recognize the events if they unfold as described, and remain faithful to Him.

This also means that our conversations should leave room for honest questions. Someone who disagrees with a proposed connection may have noticed a difficulty we need to address. Someone who needs more time to understand should receive patience rather than pressure.

We have considered the pattern and the questions it raises. We can now turn to the life we are called to live while we watch: how to care for our families, carry out our responsibilities, and prepare our hearts without surrendering today to fear about tomorrow.

CHAPTER 8

Living Faithfully While We Watch

We have spent much of this book considering what may lie ahead. Now we need to ask what that understanding should produce in us today. We still have work to do, people to love, responsibilities to meet, and decisions to make. How should the expectation of Christ's return shape those ordinary parts of life?

I believe prophecy should help us become more faithful in the life God has already given us. The Kingdom Calendar offers a way to understand the closing sequence, but knowing a sequence cannot take the place of knowing the Savior. A person can follow every count on a chart and still neglect the person who needs kindness across the room.

Peter brings the matter close to home. After describing the coming judgment, he asks what kind of people we ought to be. His answer concerns holy conduct and godliness (2 Peter 3:11–14). The future gives urgency to the way we live now. Our response begins with the condition of our hearts.

Begin with our relationship with God

Spiritual preparation can sound complicated until we bring it back to the relationship at its center. We come to God through Jesus Christ. We confess our sins, receive His mercy, and learn to obey Him. We ask the Holy Spirit to show us where our habits and desires resist His will.

That work can be uncomfortable. It is easier to discuss a future ruler's rebellion than to face resentment in our own hearts. It is easier to calculate a prophetic period than to admit that we have been dishonest, harsh, or unwilling to forgive. Yet these are precisely the matters we can bring before God today.

Repentance means turning toward Him with a willingness to change. If we have wronged someone, we should seek to put it right where we can. If we have been hiding a practice we know is destructive, we should stop defending it and ask for help. If pride has made us unteachable, we need to listen again.

Our obedience does not purchase salvation. Jesus alone saves. The life that follows is our response to His grace. Titus connects the hope of Christ's appearing with learning to live

sensibly and righteously in the present age (Titus 2:11–13). Waiting for Him gives us reason to take that learning seriously.

Make room for prayer and Scripture

A steady relationship needs attention. We cannot nourish faith only when a troubling report catches our eye. Regular prayer and time in Scripture give us a place to bring our questions before they grow into fear.

Jesus taught His followers to pray sincerely, without performing for an audience or relying on many words to impress God (Matthew 6:5–8). We can speak plainly. We can admit that we are afraid, that we do not understand, or that we need strength to do what we already know is right.

We also need to listen to the whole counsel of Scripture. A study of Daniel and Revelation belongs alongside the words of Jesus, the Psalms, and the instructions given to the churches. The passages about patience, generosity, honesty, and forgiveness remain essential while we study the passages about judgment.

Read slowly enough to consider what a passage asks of you. A few verses taken to heart can do more for our conduct than many pages hurried through. Ask how the words bear upon a conversation, a decision, or an attitude you are carrying. Let the study reach the life you will live after you close the Bible.

Set aside time for spiritual reflection

In Chapter 5, we considered the first forty-nine days of the 490-day period. Those days represent one-tenth of the whole. I see in that tenth a fitting spiritual offering to God: time given to reflection, prayer, and an honest examination of where we stand in our relationship with Him.

The counting of the Omer provides a helpful parallel. Its forty-nine days connect Passover and Shavuot, inviting reflection as one appointed season leads toward another. In The Kingdom Calendar, the opening forty-nine days likewise invite us to pay attention to our spiritual condition as the larger period unfolds.

Like the tithe, the tenth is set aside and given to God. Here the emphasis is spiritual rather than material. We offer Him our attention and our willingness to be corrected. We ask whether our confidence rests in Him and whether our actions reflect the faith we profess.

We do not have to wait for a prophetic starting point to practice that kind of reflection. We can make room for it now. A quiet evening, a regular time of prayer, or a deliberate pause from distractions can help us recognize what we have allowed to crowd Him out. What matters is the sincerity with which we come.

Give our families a reason to hear us

When a subject matters deeply to us, we naturally want the people we love to understand it. We may feel urgency when they show little interest. That urgency needs patience if we hope to help them.

A family member may be unfamiliar with prophecy, uncomfortable with the subject, or unconvinced by a particular connection. Begin where that person is. Explain one idea clearly. Allow a question to remain open long enough for a real conversation. Avoid treating hesitation as proof of indifference to God.

Our loved ones also experience the way we live. They see whether studying prophecy has made us more considerate or more argumentative. They notice whether we listen. A gracious manner gives them room to examine what we are sharing without feeling that agreement is the price of peace in the home.

The same principle applies when our convictions about worship differ. My understanding of God's appointed times and commandments is important to me. I want to encourage thoughtful study and faithful obedience. Romans 14:5–6 also reminds us to consider conscience and the desire to honor the Lord. We should lead with gentleness and example, leaving others room to respond to God.

We can speak with conviction while treating people with respect. No interpretation gives us permission to belittle someone Christ calls us to love.

Continue the work entrusted to us

Expecting Christ's return does not remove the responsibilities of today. Children still need care. Bills still need attention. Work still needs to be done honestly. Promises made to other people still matter.

In Jesus' account of the faithful servant, readiness includes carrying out the work the master entrusted to that servant (Matthew 24:45–46). Faithfulness has a practical shape. The servant is found doing what he was given to do when the master returns.

For us, that may mean completing a job well, caring for an aging relative, or keeping a commitment when we would rather spend the evening studying. These ordinary acts can express obedience to God. They deserve our attention alongside the larger questions about the future.

We may make reasonable preparations for difficult circumstances, just as we would for other disruptions in life. Such decisions should reflect our actual needs, responsibilities, and means. An illustrative calendar should not become the sole basis for abandoning work, making sweeping financial decisions, or placing a family under avoidable strain.

We can remain attentive while making plans for the years ahead. If God gives us more time, we should use it well. If events require a different response, we will need wisdom and obedience then. Today, we can be faithful with what is already before us.

Learn to bring fear to God

Some of the passages we have considered describe terrible suffering. It would be unrealistic to assume that a sincere believer will never feel afraid when reading them. Scripture gives us words for bringing fear to God.

Psalm 56:3 expresses trust from within the experience of fear. Philippians 4:6–7 directs us to bring our concerns to God in prayer with thanksgiving. These passages invite us into dependence upon Him, even while our emotions are unsettled.

Jesus tells us not to let tomorrow consume today (Matthew 6:25–34). There is enough to attend to in the present. When our thoughts race through imagined troubles, it helps to return to the next faithful action: pray, complete a responsibility, speak to someone we trust, or help someone nearby.

Pay attention to what repeated exposure to alarming reports is doing to you. If every new report leaves you agitated and unable to care for the people around you, take time to regain perspective. Watchfulness requires discernment. It also requires enough quiet to think, pray, and distinguish what has happened from what someone fears may happen.

God’s care does not promise an easy path through every trial. It gives us someone to trust while we walk through it. That trust can grow through the small difficulties we face long before any final crisis.

Stay close to other believers

We were never asked to endure alone. Paul joins his teaching about the Day of the Lord with an instruction to encourage and build up one another (1 Thessalonians 5:1–11). A watchful community should therefore be a place where people receive help to remain faithful.

That help often comes in simple forms. Someone listens without rushing to speak. Someone prays with a frightened friend. Someone visits a person who is isolated or brings practical help to a household under strain. These acts strengthen the relationships we may need in harder times.

We will not agree about every prophetic detail. We can still study together honestly and encourage one another in what Scripture makes clear. Humility helps us receive correction; love helps us offer it without contempt.

There is also wisdom in knowing people whose character we have seen over time. A dramatic claim can attract attention quickly. Patient, truthful conduct gives us better grounds for trust. As we seek counsel, we should value those who show the gentleness and good fruit James associates with wisdom from above (James 3:13–18).

Let love show what we have learned

Paul's words in 1 Corinthians 13 reach directly into the study of prophecy. Even great knowledge and an understanding of mysteries cannot make up for the absence of love. We need to hear that warning whenever the discussion becomes a contest over who can explain the most.

Love has visible effects. It changes how we answer a question and how we respond when someone disagrees. It keeps another person's need before us when we would prefer to finish making our point. It resists the satisfaction of seeing an opponent humiliated.

Jesus goes further and calls us to love our enemies and pray for those who persecute us (Matthew 5:43–44). If we expect opposition, we should begin learning that response now. We can practice refusing bitterness, telling the truth without cruelty, and praying for people whose actions trouble us.

This does not require us to approve of wrongdoing. It requires us to remain accountable to Christ in the way we confront it. The commands to love God and our neighbor continue to govern us, including when we believe events are becoming more serious.

Keep our eyes on Christ

The Kingdom Calendar has led us through festivals, counting periods, conflict, judgment, and promised deliverance. I hope these connections give readers a clearer way to examine the passages and recognize the events if they unfold as described. I also hope the study deepens our desire to follow Jesus today.

We may still have questions about the sequence. We may need to revisit an interpretation as our understanding grows. Our relationship with God can remain steady while we do that work. His call to repentance, obedience, and love is already before us.

Hebrews 12:1–2 directs us to run with perseverance, fixing our eyes on Jesus. He knows the cost of endurance. He has gone before us, and He is the One in whom our hope rests.

So we continue with the life He has entrusted to us. We care for our families, serve our neighbors, and make room to hear His Word. We watch with expectation and bring our fears to Him. Whenever He comes, may He find us faithfully doing the work He has given us to do.

APPENDIX

Festivals, Fasts, and the Counting Periods

The festivals and fasts give the counting periods in The Kingdom Calendar a setting readers can recognize. They recall deliverance, covenant, loss, repentance, and the hope of dwelling with God. This appendix offers a brief explanation of each observance and shows how I connect its themes with the sequence presented in this book.

The entries follow the seasonal movement of the study. Some observances mark a proposed beginning or ending of a count. Others help explain its spiritual meaning. The Omer, the Days of Awe, and the season of repentance are included because their counting patterns help readers follow the connections, although they are not separate festivals.

Hebrew dates are given as reference points. Festivals generally begin at sunset before their daytime date; minor fasts generally begin at dawn. Some fasts move when they would fall on the Sabbath, and observance can differ between Israel and the Diaspora. A dated illustration should therefore state whether it uses the nominal Hebrew date or the day actually observed. The explanations here do not assign a modern year of fulfillment.

Hanukkah the Feast of Dedication

Hanukkah begins on 25 Kislev and lasts eight days. It remembers the rededication of the Temple after its desecration under Antiochus IV. Its themes include resistance to imposed idolatry, the restoration of worship, and light in a time of oppression. John 10:22 places Jesus in Jerusalem during the Feast of Dedication.

Families light a special lamp, often called a hanukkiah, adding one light on each of the eight nights. It has eight festival lights and a separate attendant light, the shamash. Jewish tradition tells of a small supply of consecrated oil that lasted eight days when the Temple was rededicated. Blessings, songs, and foods cooked in oil help carry the story into the home. The growing light expresses thanksgiving for preservation through oppression.

I include Hanukkah in the setting that leads toward the opening crisis. Haggai 2:18–22 speaks of the twenty-fourth day of the ninth month and of God shaking the heavens and earth and overthrowing kingdoms. That date precedes the later Hanukkah celebration. I see a possible seasonal connection, while recognizing that Haggai spoke centuries before Hanukkah was instituted.

Hanukkah does not supply an additional numbered count in this edition. It helps frame the approaching struggle over worship and authority. Its movement from desecration toward dedication also prepares us to consider the sanctuary passages in Daniel and the conflict described in Revelation.

The Fast of Esther

The Fast of Esther is associated with 13 Adar, before Purim, with adjustments in some years. In a Jewish leap year, Purim and its accompanying fast are observed in Adar II. The fast recalls the danger faced by the Jewish people and their dependence upon God. Esther 4:15–16 describes Esther asking her people to fast before she approached the king.

The observance is a daytime fast, ordinarily from dawn to nightfall. Synagogue worship includes special prayers and Scripture readings that direct attention toward repentance and divine mercy. Its quiet seriousness precedes Purim's lively celebration. Readers can picture a community pausing to remember its vulnerability before rejoicing in its deliverance; the fast gives the coming feast a deeper setting.

In The Kingdom Calendar, this fast belongs to the spiritual setting around the proposed Purim opening. The story joins threatened destruction with prayerful dependence and a willingness to act at personal cost. These themes help readers understand why the season is relevant to the beginning of a final crisis involving Jerusalem and God's people.

I do not assign the Fast of Esther a separate prophetic duration. Its place is preparatory: it reminds us that deliverance is sought through dependence upon God. The fast's annual observance should also be distinguished from the three-day fast described in Esther; the two are related in theme but are not identical in length.

Purim and Shushan Purim

Purim recalls the deliverance recorded in Esther, when a plan to destroy the Jews was overturned. It is celebrated on 14 Adar in most communities. Shushan Purim, observed in Jerusalem and certain other walled cities, falls on 15 Adar. Esther 9 explains the different days of rest following the conflict.

The Scroll of Esther, called the Megillah, is read aloud in the synagogue. Many congregations use noisemakers when Haman's name is mentioned, and costumes are a familiar custom. Giving food gifts to friends, contributing to the poor, and sharing a festive meal make

deliverance a community celebration. These acts recall Esther 9:22, where sorrow becomes joy and mourning becomes a day of gladness.

I place the initial shaking of Jerusalem and the interruption of its daily worship at or near this seasonal setting. That interruption begins the 1,290-day count in my reading of Daniel 12:11. The historical movement from mortal danger toward deliverance makes Purim a meaningful opening setting for the larger account.

The event establishes the count; the holiday's arrival alone does not. A reader should look for the interruption described in the study and the sequence that follows. Purim gives the proposed beginning its spiritual context, while the longer period carries the account toward the final confrontation over worship in Jerusalem.

Passover

Passover, or Pesach, recalls God's deliverance of Israel from Egypt. Exodus 12 describes the Passover lamb and the departure that followed. The festival season begins on 15 Nisan, following the preparation and sacrifice of the lamb on the fourteenth. At the Seder, an ordered meal, families retell the Exodus through readings, questions, songs, and symbolic foods. Matzah recalls the unleavened bread of departure, bitter herbs recall slavery, and four cups of wine accompany the account of redemption. Children's questions help each generation enter the story. For Christians, this setting also directs attention to Jesus' death and the redemption He provides.

A familiar Jewish Seder custom is to pour a cup for Elijah and open the door. Elijah is welcomed as the herald of the coming redemption. This expectation looks beyond the deliverance from Egypt toward the redemption still awaited, and it gives Passover a particularly meaningful connection with the promise of Elijah in Malachi 4:5–6.

In The Kingdom Calendar, the two witnesses begin their 1,260-day ministry in the Passover setting following the opening disruption. Revelation 11:3 supplies the duration. I identify these witnesses as Moses and Elijah, connecting their work with the Exodus pattern and the expectation of Elijah's coming before the great Day of the Lord.

Passover therefore helps explain the purpose of the ministry as well as its proposed starting season. God calls people out of bondage and toward obedience to Him. The witnesses' testimony carries that call through the period of conflict, leading toward their final appearance in Jerusalem and the completion of their work.

The Feast of Unleavened Bread

The Feast of Unleavened Bread begins on 15 Nisan and continues for seven days (Leviticus 23:6–8). It belongs closely with Passover and recalls Israel's departure from Egypt. Removing leaven from the home gives the season a practical expression: the remembrance affects what people do as well as what they say.

In preparation, observant households search for and remove chametz, leavened grain products, and eat matzah during the festival. Special meals and synagogue services mark its holy days. The removal is thorough enough to make the remembrance tangible: cupboards and kitchens become part of the preparation. The practice recalls both the haste of departure and the change involved in leaving the old life behind.

Paul uses the image of unleavened bread to speak of sincerity and truth, calling believers to put away the old leaven (1 Corinthians 5:6–8). I carry that spiritual lesson into the Passover opening of the witnesses' ministry. Their testimony calls for an actual response to God, including repentance and a willingness to leave familiar sin behind.

The seven days of this feast are not the final seven days of the 490-day count. They belong to a different season and serve a different purpose in the explanation. Here they illuminate the character of the early call: God's people are to begin the journey with hearts open to cleansing and correction.

The Offering of Firstfruits

Leviticus 23:9–14 describes bringing the first sheaf of the harvest before God. The offering acknowledges Him as the giver of the harvest and anticipates what is still to come. It also supplies the starting reference for the seven-week count leading to the Feast of Weeks.

In the Temple setting, this was an offering brought before the LORD, with the sheaf presented by the priest. It acknowledged God before the new grain was enjoyed and opened the count toward the next harvest festival. There is no Temple sheaf offering in Jewish worship today; the annual Omer count preserves the connection. This offering of barley should also be distinguished from the later firstfruits offerings associated with Shavuot.

Paul describes the risen Christ as the firstfruits of those who have died (1 Corinthians 15:20–23). His resurrection gives the coming harvest its assurance. In the framework of this book, that image helps readers understand why resurrection and gathering are central to the promised deliverance at the end of the conflict.

Firstfruits does not begin another independent end-time count here. It links the spring observances to the Omer and Shavuot, and it gives the language of harvest a foundation in Christ. The proposed later resurrection of the faithful depends upon His victory over death, rather than upon the calendar itself.

The Counting of the Omer

The Omer count spans seven complete weeks, or forty-nine days, leading to Shavuot on the fiftieth day (Leviticus 23:15–16). In Jewish practice, the counting begins on the second night of Passover. It connects the spring harvest observances with the Feast of Weeks and provides a sustained season of spiritual reflection.

The days are counted aloud after nightfall, ordinarily with a blessing, naming both the total days and the completed weeks. The repetition makes anticipation part of daily life. Many Jewish teachings connect these weeks with examining and refining one's character in preparation for receiving God's instruction. The counting gives a simple question renewed attention each evening: how are we using the time given to us?

I see a parallel in the opening forty-nine days of the 490-day period. These days are one-tenth of the whole. Like the tithe, the tenth is first set aside and given to God; here the offering is spiritual. We give attention to where we are in time and where we stand in our relationship with Him, seeking repentance, wisdom, and faithful obedience.

The parallel does not move the annual Omer into the summer or make the two counts identical. The 490-day count begins with the decree concerning Jerusalem in this interpretation. Its first forty-nine days can conclude at Tisha B'Av, as in the 2027–2030 illustration discussed in this study. The Omer helps explain the spiritual purpose of that opening portion.

Shavuot the Feast of Weeks or Pentecost

Shavuot concludes the seven-week count. It is a harvest festival and, in Jewish tradition, a celebration of the giving of the Torah at Sinai. Its Greek name, Pentecost, refers to the fiftieth day. Acts 2 describes the outpouring of the Holy Spirit when Jesus' followers were gathered at Pentecost.

Many communities mark Shavuot by studying Torah through the night and hearing the Ten Commandments read in synagogue. The book of Ruth is read in many congregations, joining the harvest setting with a story of loyalty and belonging. Festive meals, often including dairy

foods, and decorations of flowers or greenery are familiar customs. These practices give the celebration both a harvest atmosphere and a strong emphasis on receiving and cherishing God's Word.

In The Kingdom Calendar, Pentecost gives a setting for spiritual empowerment during the early part of the final testimony. The witnesses have begun their ministry, and believers need the Spirit's help to understand, speak truthfully, and endure. I connect the festival with God equipping His people for the work and opposition ahead.

Pentecost completes the annual Omer count; it does not end the witnesses' 1,260 days. Its importance is the relationship between God's instruction and His enabling presence. The call to obey Him is accompanied by dependence upon His Spirit, a dependence that continues throughout the longer conflict.

The Fast of the Seventeenth of Tammuz

The fast on 17 Tammuz begins the period commonly called the Three Weeks, which leads to Tisha B'Av. It recalls breaches in Jerusalem's defenses and other calamities associated with the loss of the Temple. It belongs to the pattern of mourning for Jerusalem reflected in the fasts named in Zechariah 8:19.

The fast is ordinarily kept from dawn until nightfall, with special prayers and readings in the synagogue. The weeks that follow bring customary restrictions on celebrations, with practices becoming more solemn as the ninth of Av approaches. The progression helps a community remember that Jerusalem's destruction unfolded through successive losses, beginning before the Temple itself fell.

Its relationship to the counting periods is primarily one of preparation. The passage from a breached city toward destruction provides a solemn setting for Tisha B'Av, where I place the opening of the 1,150-day heavenly conflict and judgment framework. The mourning season helps readers feel the seriousness of that turning point.

I do not treat the Three Weeks as an extra prophetic period to be added to Daniel's numbered days. Nor does the fast independently establish the start of the 490 days. It contributes the historical background of a city under pressure and a people called to consider how they have responded to God.

Tisha B Av the Fast of the Ninth of Av

Tisha B'Av, on 9 Av, remembers the destruction of the First and Second Temples and other tragedies in Jewish history. It concludes the Three Weeks of mourning. Its themes of devastation, exile, and the longing for restoration make it one of the most solemn observances considered in this study.

The fast extends from the preceding evening until nightfall. In many synagogues, people sit on low seats or on the floor while Lamentations is chanted, and additional laments recall the suffering of the people. Abstaining from food and drink, avoiding leather footwear, and setting aside ordinary pleasures give the day the character of communal mourning. These customs help explain why Tisha B'Av provides such a weighty setting for the sanctuary and judgment passages.

In The Kingdom Calendar, Tisha B'Av begins the 1,150-day framework that includes conflict in heaven and the court proceedings that follow. I understand Daniel's 2,300 evenings and mornings as 1,150 days. This period reaches toward the Yom Kippur turning point, joining two solemn observances through the themes of sanctuary, judgment, and restoration.

Tisha B'Av also appears in a later cycle within the longer sequence. The first forty-nine days of the 490-day count sometimes conclude on this date, including the 2027–2030 illustration. These are two different placements in the unfolding account. One opens the longer 1,150-day framework; the other can mark the completion of the spiritual tenth within the later 490 days.

Shabbat Nachamu the Sabbath of Comfort

Shabbat Nachamu is the Sabbath following Tisha B'Av. Its name comes from the opening call to comfort God's people in Isaiah 40. It begins a series of seven weekly readings of consolation leading toward Rosh Hashanah. The calendar moves from remembrance of loss toward renewed hope in God's promises.

The change can be heard in the synagogue reading itself: after the grief of Lamentations and the mourning fast, the prophetic reading opens with God's call to comfort His people. The Sabbath brings worship, rest, and meals in a more hopeful atmosphere. It is not a separate fast or pilgrimage feast. Its importance lies in the community hearing consolation while the memory of loss is still fresh.

In this study, the Sabbath of Comfort helps explain the spiritual setting around the completion of the opening forty-nine days. Where that count ends on or near Tisha B'Av, the nearby

readings of consolation give readers a fitting movement from mourning toward hope. Jerusalem's sorrow does not erase God's promise of deliverance.

Shabbat Nachamu is not itself a new numbered endpoint in Daniel. Its connection is pastoral and thematic. The first forty-nine days are followed by the remaining 434 days and final seven days of the 490-day period; comfort is needed as the faithful continue through what remains.

Elul and the Season of Repentance

Elul is the month before Rosh Hashanah. Jewish tradition associates its approach to Yom Kippur with Moses' return to Sinai and a forty-day season of mercy and repentance. The Hebrew word teshuvah carries the sense of returning: people examine their ways and turn again toward God.

Customs include sounding the shofar on weekday mornings in many communities, additional prayers for mercy, charitable giving, and deliberate self-examination. The timing of special penitential prayers, called selichot, varies among Jewish communities. People also seek to repair wrongs done to others. Repentance becomes practical when confession is joined to changed conduct and an effort to restore damaged relationships.

I connect that season with the approach to the final Yom Kippur in The Kingdom Calendar. Its call to repentance helps explain the urgency of the closing testimony. The annual pattern leads people toward a day of accountability, asking them to respond while there is still opportunity.

This preparatory forty-day pattern should be distinguished from the forty days of divine judgment that I place after Yom Kippur. The two have different functions and stand on opposite sides of the turning point. One emphasizes returning to God before judgment; the other describes the concluding ordeal before the remaining elect are gathered.

Rosh Hashanah the Feast of Trumpets

The biblical trumpet observance falls on 1 Tishri (Leviticus 23:23–25). It is known as Rosh Hashanah, the beginning of the Jewish civil year, and is observed for two days in Jewish practice. The sounding of the shofar calls attention to God's kingship, remembrance, and the need to prepare for judgment. In synagogue worship, the shofar's long blasts and broken notes interrupt ordinary attention and summon the listener to take account of life before God. Festive meals often include apples dipped in honey as an expression of hope for a good year. Solemn reflection and hopeful celebration stand together at the beginning of the season.

Jewish teaching also associates this season with the opening of heavenly books and the judgment of human lives. Traditional descriptions speak of the righteous, the wicked, and those whose judgment remains pending during the days of repentance. This is a Jewish interpretive tradition, and I find its emphasis on heavenly judgment especially relevant to Daniel's vision of the court seated and the books opened (Daniel 7:9–10).

In The Kingdom Calendar, this setting brings the account into its final solemn approach to Yom Kippur. The trumpet themes of warning and royal authority illuminate the confrontation between the true King and the opposing power. The witnesses' ministry is nearing completion, and the remaining time for response is short.

The feast does not replace the starting events for the 1,260, 1,290, or 490 days. It helps locate their closing convergence within the autumn season. Its message is to wake up and heed God's call, rather than to assume that hearing the warning is the same as responding to it.

The Ten Days of Awe

The Days of Awe, also called the Ten Days of Repentance, run from Rosh Hashanah through Yom Kippur. The ten days are counted inclusively, from 1 through 10 Tishri. They form an annual season of searching the heart, seeking forgiveness, and attending seriously to one's relationship with God.

During these days, Jewish worship gives particular attention to repentance and the plea to be inscribed for life. People increase charity, seek forgiveness from those they have harmed, and attend to prayer. The season moves toward the closing prayers of Yom Kippur, making the passage of time felt through shared observance. Its urgency concerns the response of the heart as well as the arrival of a date.

I connect this setting with the intensified persecution and final testimony near the end of the sequence. Revelation 2:10 speaks of ten days of suffering and calls for faithfulness even to death. I read that warning alongside the autumn pattern, while recognizing that its direct address is to the church in Smyrna.

Within these closing days, the final seven-day portion of the 490 days comes into focus. The sequence includes the witnesses' last work, their deaths, and their vindication. The ten-day seasonal setting and the final seven-day count should be followed distinctly, with their starting references stated rather than assumed.

The Fast of Gedaliah

The Fast of Gedaliah is normally observed on 3 Tishri, after Rosh Hashanah, and moves to the fourth when the third falls on the Sabbath. It mourns the murder of Gedaliah, the governor appointed over the remnant of Judah after Jerusalem's destruction. His leadership offered hope that life could begin again in the devastated land. People returned, gathered produce, and tried to rebuild their lives (Jeremiah 40).

Yet Gedaliah was betrayed by one of his own people. Ishmael, a fellow Judean of royal descent, came with his men and killed him while they shared a meal at Mizpah. Further bloodshed followed, and the frightened survivors fled toward Egypt (Jeremiah 41; 2 Kings 25:25–26). The fast remembers a righteous leader murdered from within his own community, and the renewed suffering that followed. It is observed from dawn to nightfall, with special prayers and readings that call the living to repentance.

In The Kingdom Calendar, this fast provides the setting for the witnesses' final arrival in Jerusalem as the last seven-day portion of the 490 days comes into view. I identify the witnesses as Moses and Elijah. Gedaliah's death gives their approaching martyrdom a poignant background: the murder of a righteous one at the hands of his own. Jesus likewise warns that persecution can include betrayal by relatives and friends (Luke 21:16). The parallel concerns betrayal and the loss of faithful testimony; Revelation 11 identifies the beast as the power that kills the witnesses.

Revelation 11 also carries the account beyond their deaths: their bodies lie in disrespect exposed for three and a half days before God restores them to life. The fast's sorrow is therefore answered by the promise of resurrection. Its annual date gives the proposed arrival a setting, while the events supply the intervals to be counted. Where a fast is postponed, a dated illustration should identify whether it follows the nominal date or the actual observance.

Yom Kippur the Day of Atonement

Yom Kippur falls on 10 Tishri. Leviticus 16 describes the high priest entering the Most Holy Place with sacrificial blood to make atonement for the sanctuary and the people. The service also includes the confession of Israel's sins over the live goat sent into the wilderness. These acts bring cleansing and the removal of sin into view. Leviticus 23:26–32 calls the people to a solemn assembly, self-denial, and rest.

Today, Jewish observance includes fasting from the preceding evening until nightfall, extended synagogue worship, confession, and prayers for mercy. Many worshippers wear white, and

people seek forgiveness from those they have wronged. The closing service, Neilah, brings particular urgency to the day's prayers, and a shofar blast marks its conclusion. Readers should picture a whole community setting ordinary activity aside to stand humbly before God.

The day also carries a direct warning: "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people" (Leviticus 23:29, KJV). The following verse warns of destruction for working on that day. God calls His people to humble themselves before Him. I understand this solemn separation as a pattern of the final cutting off of those who remain unrepentant when His judgment is complete.

I identify Yom Kippur with the Day of the Lord that closes the heavenly court proceedings and brings the 490-day period to its conclusion. I also place the resurrection of the witnesses and the receiving of the faithful multitude at this turning point. Their deliverance precedes the concluding outpouring of divine wrath. The remaining elect continue under God's protection through the final forty-day ordeal, awaiting their gathering at Day 1,335.

Their protection does not remove the distress they must endure. Jeremiah describes both the severity of the trial and the certainty of deliverance: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jeremiah 30:7, KJV). God further promises, "For I am with thee, saith the LORD, to save thee," while also declaring, "I will correct thee in measure, and will not leave thee altogether unpunished" (Jeremiah 30:11, KJV). The ordeal includes correction, yet God has not abandoned His people.

Other passages deepen this picture. Zechariah 13:8–9 portrays a remnant refined like silver and tried like gold, calling upon God and being acknowledged as His people. Daniel 12:1 describes unparalleled trouble followed by deliverance, while Deuteronomy 4:29–31 promises that those who seek God wholeheartedly in their tribulation will find Him merciful. These passages illuminate the trial and restoration I see in the sequence, although they do not themselves specify its forty-day length.

Through this final period, the faithful must wait upon the Lord. Knowing the sequence helps them understand what they await; trusting God sustains them until deliverance comes. Isaiah gives voice to the joy that follows their patient endurance: "And it shall be said in that day, Lo, this is our God; **we have waited for him**, and he will save us: this is the LORD; **we have waited for him**, we will be glad and rejoice in his salvation" (Isaiah 25:9, KJV).

The repeated words, "**we have waited for him**," express the faith carried through the ordeal. Their waiting has been difficult, but their hope has remained in God. At last, those who awaited

His promised deliverance rejoice in His salvation. This delay and waiting during troubled times is reflected in the counting period itself: “"Blessed is the one who waits for and reaches the end of the 1,335 days."

Sukkot the Feast of Tabernacles

Sukkot begins on 15 Tishri and lasts seven days. Leviticus 23:33–43 directs Israel to rejoice and dwell in temporary shelters, remembering the wilderness journey after the Exodus. Families build a sukkah, a booth covered with branches or other plant material, and eat meals beneath its covering; some also sleep there. Many decorate it and welcome guests. Worship includes taking the four species—the palm branch, myrtle, willow, and citron—and moving them in prescribed directions. Thanksgiving for the harvest is joined to remembrance of dependence upon God. Jewish reflection also connects the sukkah with the chuppah, the wedding canopy representing a new home. Jewish weddings are ordinarily not held during Sukkot, following the principle that one celebration’s joy should not be mingled with another. In The Kingdom Calendar, the remaining elect on earth endure trial beneath temporary shelters while the redeemed in Heaven celebrate the wedding of Messiah and the New Jerusalem.

The Kingdom Calendar displays Sukkot as arriving during the forty-day period following Yom Kippur. On earth, I connect its temporary shelters with the remaining elect leaving Jerusalem and awaiting deliverance. Jesus warns those in Judea to flee and those in Jerusalem to leave when the described danger appears (Matthew 24:15–18; Luke 21:20–21). The festival’s seven days illuminate their dependence upon God during the longer ordeal, which continues until their gathering at Day 1,335.

In Heaven, I see the same festival setting pointing to the wedding of the Lamb. Revelation 19:7–9 announces the marriage and the wedding supper; Revelation 21:2, 9–10 identifies the beautiful New Jerusalem as the bride, the wife of the Lamb. Messiah is the groom. I connect this heavenly wedding with Sukkot’s shelter and wedding-canopy imagery, as the faithful multitude received at Yom Kippur enters the glorious City to celebrate. They are welcomed participants in the wedding and become its permanent inhabitants, sharing the joy of the bride and her King.

The multitude’s white robes, palm branches, and shelter beneath God’s presence in Revelation 7:9–17 bring these themes together. Revelation 22:14 pictures the redeemed entering the City through its gates. In this interpretation, the wedding in Heaven celebrates Messiah’s union with the New Jerusalem, adorned with the faithful who dwell within her. Those still enduring on earth await their own gathering, while those received above rejoice in the

beautiful home God has prepared. Sukkot thus speaks of both temporary shelter through trial and the lasting joy of dwelling with God.

This “great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands… These are they which came out of great tribulation [in resurrection], and have washed their robes, and made them white in the blood of the Lamb. Therefore, are they before the throne of God, and serve Him day and night in His temple: and He that sits on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes,” Revelation 7:9, 14-17 (KJV).

Shemini Atzeret and Simchat Torah

Shemini Atzeret means the eighth-day assembly. It falls on 22 Tishri, immediately after the seven days of Sukkot, but is a distinct holy day (Leviticus 23:36). After the week of remembering Israel’s wilderness shelters, the people gather once more before God. Jewish tradition pictures this as a loving host asking departing guests to remain a little longer. Synagogue worship includes a special prayer for rain, expressing continued dependence upon God as Israel’s rainy season approaches.

Simchat Torah means rejoicing in the Torah. It celebrates completing the yearly cycle of readings from the five books of Moses and immediately beginning that cycle again. The closing passage of Deuteronomy is followed by the opening of Genesis, expressing the continuing place of God’s instruction in community life. In Israel, this celebration shares the day of Shemini Atzeret; in traditional Diaspora observance, it is held the following day.

Torah scrolls are taken from the synagogue ark, the cabinet where they are kept, and carried in processions called hakafot, traditionally making seven circuits. Congregants sing and dance with the scrolls [God’s written Word, through His prophets], and children participate in the festivities, reflective of Heaven’s joy of victory. A newcomer can picture a community expressing its affection for God’s Word through music, movement, and shared celebration. The reading cycle ends, yet the people begin again with renewed attention.

In The Kingdom Calendar, these observances enrich the autumn setting following Yom Kippur. The assembly, the prayer for sustaining provision, and the rejoicing in God’s Word reflect the dependence and hope of His people. I connect their joy with the faithful entering the heavenly

City and celebrating with Messiah, while the remaining elect on earth continue to await deliverance. These days contribute to the season's meaning without establishing another numbered endpoint. Day 1,335 remains beyond the festival assemblies in the sequence developed in the chapters, that period when days will be cut short and the troubles of nature so pronounced that no man can know the day or hour of Messiah's triumphant return with Heaven's armies to conquer any and all rebellion that remains.

The Fast of the Tenth of Tevet

The fast on 10 Tevet recalls the beginning of the Babylonian siege of Jerusalem (2 Kings 25:1; Ezekiel 24:1–2). It belongs with the fasts of the fourth, fifth, seventh, and tenth months named in Zechariah 8:19. Together, these observances remember successive losses connected with Jerusalem's fall and its aftermath.

The fast is observed during daylight hours and includes special prayers and Torah readings. Its focus reaches back to the beginning of the disaster, when siege closed around the city, rather than only to the later burning of the Temple. Remembering the first stage invites reflection on warnings that can be overlooked before a crisis reaches its full severity.

I include Tevet to complete that historical background. The siege, the breach of the walls, the destruction of the Temple, and the murder of Gedaliah show how a city's ruin can unfold through related events. That background helps readers understand why Jerusalem's fate carries such weight in the counting periods.

The Fast of Tevet is not assigned an independent start or finish for the principal counts in this shorter edition. Its value is the larger promise surrounding all four fasts: mourning will give way to joy. Zechariah joins that hope with a present instruction to love truth and peace, a fitting response while we await God's restoration.

Reference notes

Biblical foundations for the appointed festivals are found especially in Exodus 12, Leviticus 16 and 23, Numbers 28–29, and Deuteronomy 16. Esther 9 explains Purim. John 10:22 mentions the Feast of Dedication. Zechariah 8:19 names the four mourning fasts. The prophetic placements throughout this appendix express the interpretation presented in The Kingdom Calendar.

For accessible explanations of Jewish observance, see Chabad.org, Jewish Holidays (chabad.org/holidays); Why Do We Count the Omer

(chabad.org/library/article_cdo/aid/256073); Jewish Fast Days FAQ (chabad.org/library/article_cdo/aid/4423143); What Is Shabbat Nachamu (chabad.org/library/article_cdo/aid/6540943); The Month of Elul (chabad.org/holidays/JewishNewYear/template_cdo/aid/4685); and The Ten Days of Repentance (chabad.org/library/article_cdo/aid/1620809). Additional background is provided by What Is Elijah's Cup (chabad.org/holidays/passover/pesach_cdo/aid/6430337) and the discussion of the books of judgment in the manuscript's treatment of Rosh Hashanah. These references explain observances and customs; they do not endorse the prophetic placements proposed here.

For the shelter and wedding-canopy association, see Rabbi Michael Gold, Sukkot (rabbigold.com/weekly-message/sukkot), and Chabad.org, Jewish Wedding Traditions and Ceremony (chabad.org/library/article_cdo/aid/476757). The heavenly wedding's placement at Sukkot is my interpretation of the passages considered together.

Further guides to customs include Chabad.org, What Is a Seder (chabad.org/holidays/passover/pesach_cdo/aid/1751); What Is Shavuot (chabad.org/library/article_cdo/aid/609663); How to Celebrate Purim (chabad.org/holidays/purim/article_cdo/aid/1362); How to Light the Menorah (chabad.org/holidays/chanukah/article_cdo/aid/103868); A Step by Step Yom Kippur Guide (chabad.org/library/article_cdo/aid/995094); and How to Celebrate Shemini Atzeret (chabad.org/library/article_cdo/aid/1288672). See also the Jewish Theological Seminary, The Laws of Tisha Be Av (jtsa.edu/torah/the-laws-of-tisha-beav), and Reform Judaism, Shmini Atzeret and Simchat Torah Customs and Rituals (reformjudaism.org/jewish-holidays/shmini-atzeret-and-simchat-torah/shmini-atzeret-and-simchat-torah-customs-and-rituals). Customs vary among Jewish communities. Biblical quotations in the expanded Yom Kippur entry are from the King James Version.

A Clearer Way to Explore Prophecy

The festivals of Scripture tell a story of deliverance, repentance, judgment, and hope. How might their appointed seasons help us understand the prophetic counting periods in Daniel and Revelation?

Written for everyday Christians, this companion to *The Kingdom Calendar* presents Kevin R. Swift's interpretation in a shorter, approachable form. It explains the main sequence, introduces the Jewish festivals and fasts, and considers the promises of resurrection and deliverance.

Along the way, readers are encouraged to examine Scripture thoughtfully, deepen their relationship with God, and live faithfully while awaiting Christ's return.



Kevin R. Swift is the author of *The Kingdom Calendar and Insights into Prophecy*. He first presented his calendar study in 1991. This guide shares its central ideas with readers who are new to the subject.



A companion guide for study, reflection, and hope